

HOW TO PASTOR AN OUTPOURING
OF THE HOLY SPIRIT

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ABSTRACT

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This project examines the role of a pastor during an outpouring of the Spirit within the Apostolic Network of Global Awakening and Revival Alliance contexts. The identified problem is that many pastors pray for an outpouring of the Spirit while few have any experience or training in successfully leading one. The hypothesis postulates that the principles of hearing God's voice, surrendering control to the Holy Spirit, maturely dealing with adversity, and a healthy leadership team are prerequisites to pastoring an outpouring of God's Spirit. The research methodology utilizes a phenomenological approach of inquiry via interviews, surveys, and focus groups.

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Lord, send us revival without its defects but if this is not possible, send revival, defects and all.

—John Wesley, journal entry, January 1, 1739

INTRODUCTION

The book of Acts chronicles the history of the church immediately following Jesus's ascension. Chapter two of the book of Acts depicts a dramatic scene of the outpouring of the Holy Spirit on the Day of Pentecost:

And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.¹

So powerful was this event that three thousand new believers were added to the church by the end of that day (Acts 2:41). In contrast to cessationists, continuationists posit that Pentecost was not a one-time event in history. Instead, they believe that God continues to pour out His Spirit not only on individuals through the baptism of the Holy Spirit, but also on entire congregations and even regions during times of unusual divine visitations of God's manifest presence. Continuationists point to many similarly dramatic events in church history as evidence that outpourings of the Spirit are repeatable events that, while exhibiting varying characteristics, always lead to an expansion of God's kingdom—whether through the salvation of large groups of individuals, as in the First Great Awakening in the 1730s, or the birthing of an intercessory and missionary movement, as was the case in the Moravian Revival that started in 1727.

¹ Acts 2:2–4, New Revised Standard Version (NRSV). Unless otherwise noted, all scripture references in this document are from the NRSV.

While many of these outpourings in the history of the church have borne fruit well past the official end of the revival, some of these outpourings have ended poorly. For example, one might wonder how much further the reach of the Welsh Revival would have been, had Evan Roberts, the movement's leader, not fallen into a deep depression, which made it impossible for him to continue to pastor the outpouring.² A more recent example of an outpouring of the Spirit that ended poorly is the Lakeland Revival, which started in 2008 under evangelist Todd Bentley, attracting hundreds of thousands of visitors from 100 different nations.³ After only a couple of months, the outpouring came to a sudden halt when Bentley departed the revival and divorced his wife in order to get married to a staff member with whom he had had an affair.⁴

This project will examine the role of a pastor during an outpouring of the Spirit. The objective is to identify core principles that are essential in pastoring an outpouring. To this end, chapter one will commence with a description of my own ministry journey, which entails an account of the challenges I faced when pastoring an outpouring of the Spirit as a youth pastor at a German Lutheran church twenty years ago. It also provides an analysis of my current ministry context, the Apostolic Network of Global Awakening⁵ and the broader Revival Alliance Network. Chapter two will study the role of a leader

² Brynmore Jones, *An Instrument of Revival* (South Plainfield, NJ: Bridge-Logos Publishers, 1995), 182. Pratney described the end of Roberts' ministry as "one of the strangest endings of a ministry in history. Offered an open-ended rest at the home of the godly Mr. and Mrs. Jesse Penn-Lewis, Roberts accepted and from then on never returned to ministry!" Winkie Pratney, *Revival: Its Principles and Personalities* (Lafayette, LA: Huntington House Publishers, 1994), 153.

³ Thomas Lake, "Todd Bentley's Revival in Lakeland Draws 400,000 and Counting," *Tampa Bay Times*, June 29, 2008.

⁴ For an in-depth report on the Lakeland Revival and its sudden ending, see Roy Zoner, "Lakeland: The Movie," <https://www.youtube.com/watch?v=UDEsXVUQeLo>, accessed October 13, 2017.

⁵ The Apostolic Network of Global Awakening will be ANGA throughout the document.

during an outpouring based on two Scripture passages: The Numbers 11 account of Moses and the seventy elders followed by the Apostle Paul's pastoring of the appropriate use of the spiritual gifts in chapter 14 of his first letter to the Corinthians.

The historical analysis, in chapter three examines the ministry of William Seymour, who is widely regarded as the Father of Pentecostalism. Seymour faced a host of challenges while pastoring the Azusa Street Revival that started in 1907. Firstly, the son of former slaves, Seymour was an African-American pastor of a mixed-race congregation at a time when the popularity of the Ku Klux Klan was on the rise and racism was even more out in the open than it is today. Secondly, Seymour pastored an outpouring that was marked by unusual manifestations that were novel for its time, such as speaking in tongues and being slain in the Spirit. Not surprisingly, Seymour's story exemplifies the high cost that many leaders, who have pastored an outpouring of the Spirit, had to pay.

The theological foundation in chapter four explores how leading contemporary theologians have approached the subject of pneumatology. The focus of this chapter is to examine the main works concerning the Holy Spirit by Stanley Grenz, Jürgen Moltmann and Clark Pinnock. The chapter surveys what, if anything, these theologians write about an outpouring of the Holy Spirit and whether there is room for the concept of a present-day outpouring of the Spirit. This chapter also offers a theological reflection of what an outpouring of the Spirit entails and what its main characteristics are.

Suffice to say, throughout this document, I have intentionally chosen to use the term "outpouring of the Spirit" rather than its synonymous terms, such as "a move of God," "awakening" or "revival." Particularly, the latter is often fraught with

misconceptions, particularly in Pentecostal circles. Hence, it is common for Pentecostal churches to refer to a future evangelistic event as a “revival” that is organized by the church and to which the church will invite an itinerant minister. In this context, it is common for a church to state that they are “holding a revival.”

When used in this document, the term “outpouring of the Spirit” and its synonyms will denote the definition offered by Larry Sparks who describes it as “a divine visitation of God’s manifest Presence that produces a sustained habitation of His glory, both within and upon His people.”⁶ This use of the term is in line with the supernatural, tangible outpouring of the Spirit that is described in the second chapter of the book of Acts as well as the events surrounding the Great Awakening and the Azusa Street Revival. Thus, for the sake of clarity and simplicity, I will adhere to the term “outpouring of the Holy Spirit” or “outpouring of the Spirit” throughout the document.

The fifth and final chapter summarizes the findings of the project. The hypothesis posited that the principles of (1) hearing God's voice prophetically; (2) surrendering control to the Holy Spirit; (3) maturely dealing with adversity; and (4) having a healthy leadership team are vital in pastoring an outpouring of God’s Spirit.⁷ The project employed a qualitative research approach with a phenomenological mode of inquiry.

A preliminary interview with an individual, who was subject to an abusive leadership environment during an outpouring, offered unique insight into the potential downfalls surrounding an outpouring and highlighted some of the principles that may

⁶ Larry Sparks et al., *Ask for the Rain: Receiving Your Inheritance of Revival & Outpouring* (Shippensburg, PA: Destiny Image, 2016), 13.

⁷ Throughout this thesis, the term “prophetic” or “prophetically” will denote a believer’s supernatural ability to receive and convey a message from God. This message can be received via Scripture, impressions, mental pictures, dreams to name just a few. See Brad Jersak, *Can You Hear Me?: Tuning In to the God Who Speaks* (Abbotsford, B.C.: Monarch Books, 2006), 41–70.

have averted his negative experience. The conclusions from the preliminary interview informed the following one-on-one interviews with pastors and itinerant ministers in the ANGA and broader context of the Revival Alliance networks. These interviews represent the core research phase of the project.

Each one-on-one interview lasted approximately one hour and aimed at gathering a deeper understanding of the leaders' experiences when pastoring an outpouring of the Spirit, particularly with respect to the outlined principles in the hypothesis. Following this, a broader survey was sent to ANGA pastors and itinerants, which allowed for quantitative comparisons of a broader group of respondents. Finally, a focus group discussion with five members of churches that have experienced an outpouring offered the church members' perspective on the role of the pastor. The different components of the research phase — namely preliminary interview, the one-on-one interviews, the network survey and the focus group discussion offered different methods of triangulating the data.

As the conclusion in chapter five details, the data suggests that the four stated principles in the hypothesis are indeed pivotal when pastoring in outpouring. In addition, the project uncovered that a fifth principle plays a crucial role in pastoring an outpouring: it is key for pastors to provide sound teaching based on outpourings from Scripture and in church history in order to help congregants gain an understanding of an outpouring of the Spirit.

CHAPTER ONE

MINISTRY FOCUS

Context Analysis of ANGA

The objective of this chapter is to examine how the project's ministry context intersects with my ministry focus and background. To this end, I will first define the ministry context, which is the Apostolic Network of Global Awakening and the wider Revival Alliance, a network of various like-minded itinerant and missions-focused ministries. The description focuses on the historical development of the context, its geographic location and the demographic composition of its members. The analysis will then identify the need of the context and how my ministry focus and background relate to this need. Based on these findings, I will make a first attempt at defining the scope of the project, formulating the expected outcome and describing the proposed methods of evaluation.

ANGA forms the immediate context for this project. This non-denominational ministry is located in Mechanicsburg, Pennsylvania, and describes itself as a "healing, teaching and impartation ministry with a heart for the nations."¹ The wider context for this project encompasses the Revival Alliance, Global Awakening's core relational

¹ "About Global Awakening," Global Awakening, accessed November 25, 2015, <http://globalawakening.com/home/about-global-awakening>.

network that partially overlaps with ANGA and consists of six ministries located in the United States, Canada and Mozambique.

The ministries of ANGA and the Revival Alliance both grew out of the Toronto Blessing, a renewal movement that began on January 20, 1994, through the ministry of Randy Clark who was then a Vineyard pastor from St. Louis, Missouri.² The Toronto Blessing is widely regarded as one of the longest-running revivals with protracted meetings held six nights a week for more than sixteen years. This revival was “characterized by holy laughter, falling, shaking, divine healings and other unusual spiritual phenomena. During the first year of the revival, cumulative attendance exceeded two hundred thousand, with people attending from almost every nation.”³

This event catapulted Randy Clark’s ministry from that of a local church pastor to an itinerant minister, as he began to receive an increasing number of national and international invitations. In response, in 1994, Clark founded Global Awakening, the predecessor organization of ANGA, and seven years later he resigned as pastor of the St. Louis Vineyard and moved to Mechanicsburg, Pennsylvania, to devote himself full-time to the itinerant ministry and leadership of ANGA.⁴

Today, ANGA counts more than 220 itinerant ministries and 160 churches among its members, most of whom are based in North America. Of those members located in the United States, the highest concentration, approximately two-thirds are located along the

² For a more detailed description of the start of the Toronto Blessing, see Randy Clark, *There Is More!: The Secret to Experiencing God’s Power to Change Your Life* (Minneapolis, MN: Chosen Books, 2013), 36–40. For a description of the events leading up to the Toronto Blessing, see Randy Clark, *Lighting Fires* (Mechanicsburg, PA: Global Awakening, 2011).

³ Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective* (Lake Mary, FL: Charisma House, 2002), 184.

⁴ Candy Gunther Brown, *Testing Prayer: Science and Healing* (Cambridge, MA: Harvard University Press, 2012), 36.

East Coast. While ANGA members can be found on each of the world's five continents, outside of the United States, the highest concentration of members by country are based in the United Kingdom, with thirteen members, followed by Nigeria with three members.

According to the organization's vision statement, Clark's goal is not to establish a denomination. Instead, he sees himself as a "fire lighter, vision caster, and bridge builder."⁵ The ministries and churches that are part of ANGA are therefore not seceding from their denomination, but they continue to remain within their denominational context.⁶ Clark's mission is to develop a culture that will sustain revival by equipping the saints for the work of the ministry. To this end, ANGA offers a number of training programs and events. In addition to various healing schools that are hosted by local churches across the United States and internationally, the two major annual networking events are the *Voice of the Prophets* and the *Voice of the Apostles* conferences, which bring together several thousand attendees each year—not only members and supporters of ANGA, but also attendees from the broader Revival Alliance network and other like-minded charismatic organizations.

In addition, Clark has been taking teams on international ministry trips for the past fourteen years and, according to ANGA's website, the ministry reaches fifty nations a year and has traveled to 70% of the world's countries.⁷ Since launching these trips,

⁵ "Mission & Vision," Global Awakening, accessed November 26, 2015, <http://globalawakening.com/home/about-global-awakening/vision-and-mission>.

⁶ "The ministry of Global Awakening is multi-denominational, ministering to Evangelicals, such as Baptists, Methodists, Presbyterians, Lutherans, Anglicans, Episcopalians and other Evangelical groups . . . Pentecostal denominations, such as Pentecostal Holiness, Assemblies of God, Four Square, Church of God (Cleveland), and . . . within Catholic churches." Randy Clark, "A Study of the Effects of Christian Prayer on Pain or Mobility Restrictions from Surgeries Involving Implanted Materials" (DMin thesis, United Theological Seminary, 2013), 31.

⁷ "About the Network," Global Awakening, accessed November 26, 2015, <http://globalawakening.com/network/about-network>.

Brazil has been of particular interest for ANGA, with at least four to six ministry trips to this country each year. Clark attributes his special interest in Brazil to a prophetic word he received in 1994, positing that Brazil would experience a revival twelve times greater than the one in Toronto.⁸ In addition to hosting conferences and international ministry trips, ANGA offers a one- to three-year ministry school, the Global School (formerly the Global School of Supernatural Ministries); online certification programs, such as the Christian Healing Certification Program and the Christian Prophetic Certification Program; a dance studio; a healing and counseling center; and one of the largest mobile Christian and online bookstores that sells a variety of books, DVDs and training manuals. These programs and services are supported by a staff of over fifty employees.

A 2013 survey of ANGA members provides interesting insight into the religious, ethnic, age and educational background of ANGA members.⁹ Of the respondents, which represented at the time of the survey approximately half of all ANGA members, the vast majority, 73%, stated that they were previously from a Pentecostal or Charismatic background. This was followed by the second highest group of respondents, at 14%, who reported they formerly belonged to a cessationist denomination.

ANGA members have an above-average educational background with approximately 60% of respondents having earned a Bachelor's degree or higher. This compares to a national average of 30% per the 2016 census data.¹⁰

⁸ Brown, *Testing Prayer*, 47.

⁹ Tom Jones, "Divine Encounters: Analysis of Encounters That Shape Lives" (DMin thesis, United Theological Seminary, 2013), 19–21.

¹⁰ "USA Quick Facts," United States Census Bureau, last modified July 1, 2016, accessed July 8, 2017, <https://www.census.gov/quickfacts>.

Ethnic diversification is limited. Ninety-three percent of respondents are Caucasian, with American Indian, Asian and Hispanic backgrounds comprising the remaining 7%. Randy Clark often expresses his desire to receive more invitations from African American churches, but so far, the majority of churches inviting him to minister in the United States are primarily Caucasian.

With respect to age diversification, ANGA members are more diverse, but unlike some international Pentecostal/Charismatic ministries, such as Hillsong United, that primarily count Millennials among their constituents, 66% of the surveyed ANGA members are age fifty or older. During ANGA events, however, the age groups of attendees span the entire gamut from small children, teenagers and young adults to baby boomers and retirees.

Finally, approximately 60% of survey respondents have some form of theological or biblical training, and 42% of surveyed ANGA members are bi-vocational. The latter is particularly the case for itinerant ministers and less for church pastors.

Context Analysis of the Revival Alliance

The extended context for this project is the Revival Alliance, a partly overlapping network of itinerant ministers that, as mentioned previously, grew out of the Toronto Blessing. The network was established in April 2005 following a prophetic word from Bob Jones, a formerly prominent prophetic minister in the charismatic movement, who passed away in 2014. Jones felt “there needed to be a relationship among the leaders involved in the Toronto renewal movement. The network’s main purpose is to provide relational support and accountability.”¹¹ The Revival Alliance members are Randy and DeAnne Clark, based in Mechanicsburg, Pennsylvania; John and Carol Arnott, based in Toronto, Ontario; Bill and Benie Johnson, based in Redding, California; Ché and Sue Ahn, based in Pasadena, California; Heidi and Rolland Baker, based in Pemba, Mozambique; and Georgian and Winnie Banov, based in Harrisburg, Pennsylvania.¹² Each Revival Alliance member has a unique vocation and vision, yet significant overlap exists with the vision and mission of ANGA.

John and Carol Arnott were the pastors of the Toronto Airport Christian Fellowship, or TACF, the very church where the Toronto Blessing took place. It was the Arnotts who invited Clark to minister for a few days in January of 1994. For two years prior, the couple had devoted their mornings to prayer, in search for an outpouring of God’s Spirit, after having experienced a powerful encounter with God earlier through the ministry of Claudio Freidzon in Argentina. Until 2006, the Arnotts provided the main leadership during the Toronto renewal movement as senior pastors of the church. In that

¹¹ Charity Cook, e-mail message to author, October 27, 2015.

¹² “Revival Alliance Homepage,” accessed November 26, 2015, <http://revivalalliance.com>.

year, they handed over the reins of the senior pastor position to Steve and Sandra Long, allowing the Arnotts to focus on their growing itinerant ministry. In 2009, TACF was renamed “Catch the Fire” to reflect the increasingly international focus of the ministry. Catch the Fire is the umbrella organization for three distinct ministries: Catch the Fire Toronto, a church network in Toronto, Canada, with 10 campuses and about 2,000 members; Catch the Fire World, an international church planting and outreach arm for conferences, schools and soaking prayer centers and churches; and Partners in Harvest, a church network of over 500 churches internationally in more than fifty nations.¹³

Another couple whose ministry was profoundly impacted by the Toronto Blessing is Bill and Benie Johnson. Bill Johnson is a fifth-generation Assemblies of God pastor and, until a few years ago, was the senior pastor of Bethel Church in Redding, California. Bill Johnson passed the baton to his son, Eric Johnson, and now focuses on his itinerant schedule.

Bill Johnson first met Clark in 1997 while attending a conference at Clark’s church in St. Louis, Missouri. Johnson attributes an increase in miracles to this visit and explains that it “really turned it up a notch as far as the realm of miracles . . . it went from a miracle happening every week to daily; it just was a dramatic increase for the whole church and myself included.”¹⁴ Expressing an increasing desire to align with other Toronto-inspired networks, Johnson decided to leave the Assemblies of God denomination in 2006. Today, Bethel Church is best known for its worship ministry, Bethel Music, which produces some of the most widely-distributed worship records in

¹³ Mark J. Cartledge, “‘Catch the Fire’: Revivalist Spirituality from Toronto to Beyond,” *PentecoStudies* 13, no. 2 (2014): 223–24.

¹⁴ Brown, *Testing Prayer*, 41.

the charismatic movement. The church also runs a one- to three-year ministry school, the Bethel School of Supernatural Ministries, or BSSM. The school's stated mission is to, "equip and deploy revivalists who passionately pursue worldwide transformation in their God-given spheres of influence."¹⁵ The latest statistics on the school's website state that for the 2012/2013 academic year, the school had more than eighteen hundred students. Furthermore, Bethel Church is visited by scores of Christians from around the world for its healing ministry. The church has developed a healing and deliverance method, called the *sozo* model, which aims to minister healing and deliverance to both physical ailments and emotional trauma.

Johnson and Clark have a close friendship, co-authored a book together and speak regularly at each other's conferences and events.¹⁶ As of 2011, Johnson has cumulatively spent an estimated one hundred eighty days speaking at ANGA-related conferences and evangelistic healing events around the globe.¹⁷

Ché and Sue Ahn, a Korean and Filipina American couple, are the founding pastors and apostolic leaders of HRock Church in Pasadena, California. In 1974, following a sovereign conversion experience at a Deep Purple concert, Ché Ahn felt called to minister as an evangelist.¹⁸ In 1994, he received healing from depression while attending a Vineyard conference in Anaheim, California, where he experienced the divine manifestation of holy laughter. Shortly thereafter, in January of 1995, Arnott spent time

¹⁵ "BSSM Mission," Bethel School of Supernatural Ministries, accessed November 27, 2015, <http://bssm.net/about/mission>.

¹⁶ See Bill Johnson and Randy Clark, *The Essential Guide to Healing* (Grand Rapids, MI: Chosen Books, 2011).

¹⁷ Brown, *Testing Prayer*, 41.

¹⁸ Ché Ahn, *Spirit-Led Evangelism: Reaching the Lost through Love and Power* (Grand Rapids, MI: Chosen Books, 2008), 18.

ministering at the Ahns' church, which subsequently became known as "the Toronto of Southern California," holding protracted renewal meetings five times a week until 1998.¹⁹

One of the Ahns' outreach-focused ministries is the Wagner Leadership Institute, or WLI, which was originally launched by C. Peter Wagner and for years housed under ANGA's network umbrella. Ahn's vision for WLI is to train and equip Christians in China's underground churches for the work of ministry. As of March 2015, WLI has been offering training courses to three of the largest underground churches in China.²⁰

Another Revival Alliance couple is Heidi and Rolland Baker. They are apostolic missionaries and founders of Iris Ministries in Pemba, Mozambique. Originally from Laguna Beach, California, the Bakers had been missionaries since 1980. They attended several meetings in Toronto in the mid-nineties in hopes of experiencing a time of spiritual renewal. In fact, in 1998, Heidi Baker was close to a burnout and on the brink of leaving the ministry due to severe exhaustion. During a meeting at the Toronto Airport Christian Fellowship, Randy Clark preached about the apostolic anointing and felt led to prophetically say the following to Heidi Baker: "'God is asking, 'Do you want Mozambique?'"²¹ Immediately, Baker experienced what she described as the heavenly fire of God falling on her. The presence of God was so intense in her body that she was unable to walk, move or even speak for seven days following, and she needed to be

¹⁹ Brown, *Testing Prayer*, 42. Also, "Ché and Sue Ahn," HRock Church, accessed November 27, 2015, <http://hrockchurch.com/about/our-church/che-sue-ahn>.

²⁰ "Ché and Sue Ahn," HRock Church, accessed November 27, 2015, <http://hrockchurch.com/about/our-church/che-sue-ahn>.

²¹ Rolland Baker and Heidi Baker, *Always Enough: God's Miraculous Provision Among the Poorest Children on Earth* (Grand Rapids, MI: Chosen Books, 2003), 53.

carried by her husband. Baker describes this as a “most holy time” that taught her to surrender control to God.²²

Prior to this powerful experience in Toronto, the Bakers had planted two small churches that were anything but flourishing, and they ran an orphanage, which consumed almost their entire energy. The prophetic word spoken by Clark began to come to pass in the year 2000 when torrential rainfall caused devastating floods that displaced the majority of Mozambicans and cut them off from the surrounding villages. The Bakers were able to airlift food and medical supplies into the regions that were cut off from the surrounding land. This natural disaster caused an unprecedented spiritual openness and hunger among the desperate Mozambicans, and over the next few years several thousand churches were established across the nation.

Today, Iris Ministries has a network of churches and church-based orphan care across all ten provinces in Mozambique. Among the Makua tribe, a people group in the north of Mozambique that missiologists have historically categorized as unreached, Iris has solely planted more than two thousand churches since 2002. The expansion into this formerly unreached people group can largely be attributed to the Bakers’ focus on power evangelism. When they lead outreaches into the bush regions of Mozambique, they will typically first minister to the villages’ blind and deaf people, many of whom experience miraculous healing following their prayers. Having just witnessed an unusual miracle generally represents the turning point that then piques the locals’ interest in the gospel message that is later shared. Hundreds of people have been raised from the dead through

²² Baker and Baker, *Always Enough*, 53.

this ministry, and Iris is careful only to include in this count those cases that have been independently verified.

Iris Ministries attracts scores of short- and long-term missionaries from around the world who support various ministry initiatives, such as “evangelism, Bible schools, medical clinics, primary and secondary schools, farming, vocational training, church planting, bush conferences, counseling, child sponsorship and, in the future, a university in Pemba for the poor.”²³ The ministry’s influence today reaches far beyond Mozambique, as an increasing number of churches and missionaries around the world affiliate themselves with their network. Like many of the other Revival Alliance members, Iris has its own ministry school, the Harvest School of Missions, which attracts up to 350 students at a time for a three-month missions training program in Pemba. The school has other campuses around the world with four campuses in the United States, two in Brazil, and one in South Africa. In addition, the Bakers travel extensively to speak at charismatic conferences and healing events around the world.

The final couple of the Revival Alliance is Georgian and Winnie Banov, founders of Global Celebration. Georgian grew up in communist Bulgaria where, in the 1960s, he was a member of the first Bulgarian rock band. Following the banning of his music by the communist regime, Banov fled the country and ultimately found himself in the United States where he had a conversion experience through the Jesus People Movement. In the mid-nineties, the Banovs were in a deep crisis, as their marriage was on the brink of collapse. During this period, they traveled to Toronto to attend the renewal meetings where they experienced a healing of their marriage and a time of personal renewal.

²³ “About Us,” Iris Ministries, accessed November 27, 2015, <https://www.irisglobal.org/about>.

Compelled by their compassion for the poor, the Banovs frequently take teams to minister to the Roma and Sinti people groups in Eastern Europe.²⁴ They also lead outreaches to other places around the world. Like the other Revival Alliance members, the Banovs also run a ministry school, the Global Celebration School of Supernatural Ministries, which has a similar format and mission statement to the schools described above, although theirs is purely an evening school aimed to attract individuals who are working full time but desire to receive ministry training and equipping.

Revival Alliance members often endorse each other's books and ministry schools and speak at each other's conferences. Thus, there is ample cross-pollination that happens among the individual ministries. Once a year, members of the Revival Alliance go on a retreat where they update each other on recent developments in their ministries, share their visions concerning future projects and provide prayer support for each other.

The personality and identity of each of the member's ministries is unique and distinct. Randy Clark's ministry is focused primarily on healing and the impartation of spiritual gifts through the laying on of hands. The Arnotts' life message is focused on the Father's love. Instead of referring to the renewal movement as the Toronto Blessing, the Arnotts prefer the term the Father's Blessing.²⁵ Bill Johnson's ministry message could best be summarized as the alignment of earthly realities to heavenly realities, which he

²⁴ "About Us," Global Celebration, accessed November 27, 2015, <http://www.globalcelebration.com/about-us/history>.

²⁵ Arnott explains in his book about the renewal movement, "Since you are reading this book, you have probably heard of 'the Toronto blessing.' This term was coined by some creative British journalists to describe the renewal services that have been happening at our church, the Toronto Airport Christian Fellowship, since January 1994. But really, it's 'the Father's blessing' because this wonderful outpouring comes from Him. Thankfully, it's not confined to Toronto." John Arnott, *The Father's Blessing: A Refreshing Move of God That Is Shaking Toronto—and the World* (Orlando, FL: Charisma House, 1996), 8.

views as key in the release and recovery of healings, signs and wonders.²⁶ The Ahns' ministry places an emphasis on evangelism through practical expressions of service and power evangelism. This evangelism model is characterized by healings and miracles, which was propagated by John Wimber, the founder of the Vineyard movement. The Bakers' ministry has a strong focus on compassion for the poor, while the Banovs' ministry is generally characterized by a release of supernatural joy and a release from legalistic mindsets.

While each ministry is distinct, there are significant commonalities among the Revival Alliance members. First and foremost is the fact that each Revival Alliance member has been deeply impacted by the Toronto Blessing. The effect of this impact is that each ministry stresses the importance of the presence and gifts of the Holy Spirit; emphasizes that healings, signs and wonders should be normative in the church; and focuses on international missions and evangelism.

Ministry Journey

My ministry journey has been deeply affected by personal and collective outpourings of the Spirit. Growing up in Germany, my immediate and extended family belonged to a traditional Baptist church, which was highly unusual as most Germans are either Lutheran, particularly in Northern Germany, or Catholic. As was typical, my Baptist church held to the doctrine of cessationism, positing that the more supernatural gifts of the Spirit, such as speaking in tongues, prophecy and healing had ceased following the death of the original twelve apostles and that Scripture now replaced

²⁶ See Bill Johnson, *When Heaven Invades Earth* (Shippensburg, PA: Destiny Image, 2005).

supernatural signs in its purpose to verify the gospel message. The church also did not believe in a baptism of the Spirit separate from the initial conversion of a believer and, in general, placed no emphasis on pneumatology.

Despite this, my conversion was a Holy Spirit-centric experience, due to the fact that the traveling evangelist at whose meetings I decided to follow Christ was a Charismatic. This evangelist not only walked me through the salvation prayer, but—unlike other evangelists—laid hands on me following the prayer for the infilling of the Holy Spirit. While he was praying, I started to experience a deep joy that I could physically feel in my stomach. I was also flooded with a sense of joy and peace, and a profound knowing that I was God’s child. In addition, this experience delivered me from fears that I had struggled with for several years, and it created in me a deep affection for Christ.

A few years later, at the age of fifteen, I had an even more powerful Holy Spirit experience. Following the realization that the love, peace and joy I had encountered at my initial conversion seemed to have dissipated, I prayed a desperate prayer, asking God for more of Him. Within a few weeks, an old friend invited me to attend a *Youth with a Mission* camp where, for the first time, I got introduced to Charismatic Christians. I was initially guarded and skeptical of the way these youths worshipped and expressed their faith, and I was taken aback by the frequent mentions of the Holy Spirit and the gifts of the Spirit—two subjects that were entirely foreign to me. When the leaders complied with my request to show me the basis of their teaching in Scripture, I was surprised to find the numerous Scripture references concerning the infilling and gifts of the Holy Spirit. I began to wonder why none of these topics had ever been addressed in my local church

context. Yet, I decided to leave this camp early, stemming from a fear that this might either be a cultic or otherwise heretical group.

Four months later, I decided to attend another *Youth with a Mission* camp. In the meantime, I had taken time to thoroughly study Scripture, which convinced me that this group's teaching was indeed biblical. On the last night of this second camp, a group of people offered to pray for me, forming a circle around me. As they prayed, I found myself starting to sway backward and forward. I corrected my stance only to notice that the swaying recurred. Finally, after this swaying took place for the third time, I prayed in my heart: "Holy Spirit, I do not understand what is happening to me, but if this is you, then I say 'yes' to what you are doing." Next I found myself on the floor. I lacked any grid for what I was experiencing, never having seen anyone getting slain in the Spirit. But as I was lying on the floor, I started to experience what felt like waves of God's love, joy and peace coursing through my body with increasing intensity. After what I thought were ten minutes on the floor, I got up, only to find that more than an hour had passed. This encounter radically changed my faith walk. The resulting fruit of this experience was a renewed and deepened passion for Christ and a desire to spend time in prayer and worship.

In my early twenties, I moved to the German city of Wolfenbüttel to pursue my master of education degree and, together with a group from *Youth with a Mission*, I began to minister at a previously dying Lutheran parish where recently a number of unchurched teenagers had become Christians. I joined the staff as one of the youth pastors with responsibility over the female youth. This youth group started to experience a powerful outpouring of the Spirit. More and more teenagers from unchurched backgrounds made a

decision to follow Christ and experienced powerful baptisms of the Holy Spirit. Within about two years, the youth group was more than one hundred strong. The teenagers would, in turn, invite their parents to attend church and many of these parents would become Christians. Eventually, the old sanctuary had to be torn down to make way for a larger sanctuary. For a Lutheran church in Germany, this was an unusual outpouring of God's Spirit with many un-churched people experiencing salvation.

At the same time, despite ministering during a time of significant church growth, I felt increasingly overwhelmed, spiritually oppressed and utterly unprepared for the level of spiritual warfare I encountered. We would have times at church where we experienced God's presence corporately in a powerful way. Yet, upon returning home, I felt as though a dark cloud of oppression and condemnation would surround me, and I was overcome with feelings of inadequacy, anxiety and condemnation.

The adversity was not merely internal in my mind, but also external. The majority of the youth's parents had a positive response to our ministry, because they noticed a change in their children's behavior. However, the mother of one of the teenagers began to spread the rumor that our youth ministry was part of a cult and that we were brainwashing and emotionally abusing these teenagers. She turned other parents against us and, together, they brought charges not only all the way up to the bishop of the diocese, but also before the city council. Numerous tense and contentious town hall meetings were organized by parents whose objective was to shut down our ministry.

In addition, there were frequent articles about our youth ministry in the local newspaper. For a while the diocesan bishop threatened to remove our priest and replace him with a priest of his choosing. In our local schools, teachers rallied to shut down

prayer meetings that the youth had organized. It got to the point that I became uncomfortable visiting the town center in fear of being attacked by one of these belligerent parents.

There were also emotionally unhealthy structures among our leadership. With the initial excitement about the many salvations came a sense of urgency among our leadership to make ourselves available at all times. We never took Sabbaths and worked almost non-stop on top of being enrolled in college as full-time students. There always seemed to be at least one teenager in crisis needing counseling. Over time, the neglect of periods of rest caught up with me and, slowly but surely, I started to burn out. Four years after joining this ministry, I suffered from a deep depression and insomnia, and I realized I was unable to continue working in the ministry. I eventually stepped down from my position at the youth group and decided to leave the church to find a place of worship where I could heal and recover.

What followed were several years during which I battled depression and feelings of inadequacy. Years later, after getting married to my husband and having lived in New York City for quite some time, I attended a conference where Randy Clark ministered. I received prayer ministry from two of his team members and, through them, God brought deep healing to my heart. My bouts of depression were completely gone and have not recurred since. A few years later, my husband and I felt called to attend Clark's *Global School*, and, in 2011, we moved to Mechanicsburg, Pennsylvania, to attend the school. I completed both years of the ministry school and then became Clark's intern as part of the third year of ministry training.

The school aims to equip students to walk in the supernatural and to cultivate an atmosphere of revival. Many of the itinerant speakers at the school have pastored and/or experienced outpourings of the Spirit at their own churches. Others were deeply impacted through the Toronto Blessing. As Clark's intern, I had the privilege of traveling to numerous countries and minister alongside him during times of impartation when he would invite the Holy Spirit to come and impart spiritual gifts and empowerment for ministry. As part of this, I traveled three times to Brazil, a country that has experienced revival and significant church growth during the last fifteen years. In April 2014, at the end of my year as Clark's intern, I got ordained as part of ANGA. My husband and I have felt called to return to New York City to teach churches how to pray for the sick and to walk in the supernatural. I lead a group of women pastors and non-profit leaders who all share a desire to grow in the gifts of the Spirit and to be used by God in ushering in an outpouring of His Spirit in New York City. In addition, God has opened the door for me to lead Alpha courses at Rikers Island, New York City's infamous jail complex, where I have had the privilege of leading inmates to developing a relationship with Christ.

Synergy

In summary, members of ANGA and the wider Revival Alliance have in common a shared desire to experience an outpouring of God's Spirit in their sphere of influence. Both ministry organizations were birthed out of a powerful move of God—the Toronto Blessing. However, while the pastors within ANGA are eager to align themselves with Clark's expressed goal of seeing a global outpouring of God's Spirit, many lack any hands-on experience in pastoring such an outpouring of the Spirit, were it actually to

occur. It can be observed—not only presently, but throughout church history—that outpourings of God’s Spirit are frequently cut short because the church leadership is lacking the experience and insight in pastoring said outpouring. Pastors are blindsided by the unique challenges and increased pressure that accompanies such an outpouring. In cases where an outpouring continues for an extended period, many pastors feel ill equipped to handle the intense spiritual warfare that is often part of a powerful move of God.

The latter was the case in my own ministry journey. While I was excited to be able to minister during an outpouring of God’s Spirit, I felt utterly unprepared to pastor it longer term or to deal with the intense opposition against our ministry. I was also lacking a healthy leadership team that would provide support to me, and we exhibited tendencies to try and control what the Spirit ought to do in our view. Today, as an ordained itinerant minister and member of ANGA, my special ministry interest lies in training church leaders and laity about the role and the work of the Holy Spirit. In the same way, as other pastors within ANGA, I am expectant for an outpouring of the Spirit to occur through my ministry. Yet, my own ministry journey has heightened my awareness of the need for adequate training and a passing on of lessons from those who have pastored an outpouring of the Spirit before, as they often pose unique challenges that most pastors are unable to manage without preparation. This underscores the need for current ANGA pastors and ministers, who are praying and expectantly waiting for a move of God in their churches, to learn the lessons of leaders who have pastored previous outpourings.

Therefore, this project seeks to study the role of a pastor during an outpouring of the Spirit. The aim is to gain a better understanding of the commonalities among the

experiences of leaders who have pastored an outpouring of God's Spirit in the past. Of specific interest will be the exploration of the unique lessons these pastors and leaders have learned and the degree to which there are similarities or differences among these lessons.

Conclusion

The objective of this project is to examine the role of a pastor during an outpouring of the Spirit in order to identify the core principles that either abet or prematurely end a move of God. The hypothesis is that the following core principles are a prerequisite in aiding a pastor to lead a sustained move of God: (1) the ability to hear God's voice prophetically; (2) a willingness to surrender control of a meeting to the Holy Spirit; (3) emotional maturity when dealing with adversity; and (4) a healthy leadership team supporting the pastor.

The research methodology will be qualitative in nature with a phenomenological approach to inquiry via one-on-one interviews, focus groups and surveys. Attention will not only be given to the accounts of well-known itinerant speakers, but also the lessons learned by pastors of smaller local churches. I will then examine the research results to examine if, and to what extent, they support the original hypothesis.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Outpourings of the Spirit are not phenomena that only emerged in recent church history. To the contrary, they can be traced back until the earliest times in Scripture and find frequent mention in the same. One can also observe that outpourings of the Spirit are more frequently described in the NT as compared to the Old Testament.¹ The reason for this is the different nature of the old covenant versus the new covenant and, related to this, the different role of the Holy Spirit in the OT versus the New Testament.² The following will examine how to pastor an outpouring of the Holy Spirit via an in-depth exegesis of the Numbers 11:16–30 and 1 Corinthians 14:26–33 pericopes.

For each Scripture passage, the guiding question of the exegesis will be whether the core principles outlined in the hypothesis influence how the leader handles the outpouring of the Spirit. I will argue that both Scripture passages emphasize the importance of (1) hearing God’s voice prophetically; (2) being willing to surrender control; (3) displaying maturity when dealing with adversity; and (4) being part of a healthy leadership team.

¹ The Old Testament will be OT throughout the document.

² The New Testament will be NT throughout the document.

Old Testament: Numbers 11:16–30

The Holy Spirit in the OT

Before delving into the exegesis of the Numbers 11 pericope, it is important to understand the distinction between the role of the Holy Spirit in the old covenant versus the new, which helps explain the relative dearth of OT Scripture passages that deal with an outpouring of the Holy Spirit, in contrast to such narratives in the NT. While ample material exists that describes the role and activity of the Holy Spirit in the OT, His role and activity are distinct from the description of the Spirit's activity in the NT.

The first challenge one encounters when examining Scripture passages related to the Holy Spirit in the OT is the ambiguity of the word *ruach*. The Hebrew word encompasses the meanings wind, breath and spirit.³ This is reminiscent of Jesus' description of the Holy Spirit in the gospel of John when he states that “the wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (John 3:8).”⁴ The Hebrew word *ruach* or the Greek word *pneuma* is often the same term used to describe the natural phenomenon of wind or breath, and thus it can be challenging to distinguish whether it is used to describe the natural phenomenon of wind or breath or the activity of

³ Francis Brown, S. R. Driver, and Charles A. Briggs, eds., *The New Hebrew and English Lexicon* (Lafayette, IN: Associated Publishers, 1980), 924–26; G. Johannes Botterweck and Helmer Ringgren, eds., *Theological Dictionary of the Old Testament (TDOT)*, vol. 2 (Grand Rapids, MI: William B. Eerdmans, 1980). Justo L. González, "Spirit, Holy" in *Essential Theological Terms* (Louisville, KY: Westminster John Knox Press, 2005), 164–65.

⁴ Goldingay provides an insightful explanation of the ways in which the meaning of *ruach* refers to the activity of God's Spirit: “Both *ruach* and *pneuma* cover breath, wind, and spirit. Wind suggests something of the mysterious, invisible, dynamic power of God. Breath stands for life in its own mysterious nature, with its origins and its end outside our control. The wind is the breath of God, and we breathe because God breathes breath into us.” John Goldingay, “Was the Holy Spirit Active in Old Testament Times?: What Was New About the Christian Experience of God?,” *Ex Auditu* 12 (1996): 14–28.

the Holy Spirit. This can be seen in the different translations of Genesis 1:2b, a verse that describes the *ruach* hovering over the waters. Whereas the New Revised Standard Version translates this verse as “a wind from God” sweeping over the face of the waters, the Revised Standard Version uses the translation of “the Spirit of God moving over the face of the waters” (Gen 1:2b). Thus, scholars are in disagreement whether this verse denotes “wind” as a natural phenomenon or the Spirit’s involvement in creation. In other passages, it is unclear whether the term *ruach* refers to the Spirit of God or the human spirit. This ambiguity exists throughout the OT and, to a certain degree, the NT when the term *pneuma* is sometimes translated with a lower case “s” for spirit.⁵

What complicates the issue further is the fact that the two-word term “Holy Spirit” can only be found three times in the Hebrew Bible—in Isaiah 63:10, 11 and Psalm 51:10—each time describing the grieving of the Holy Spirit and the subsequent threat of removal of the same. Generally, *ruach* does not have the *kadosh* or “holy” addition. This makes sense, however, when one considers that both words have a similar connotation. Goldingay explains that “‘Spirit’ in itself defines the being of God, in dynamic power (cf. Isa. 31:3). ‘Holy’ in itself also defines the being of God, in supernatural awesomeness (cf. Hos. 11:9b). It is therefore hardly surprising that the two words are so rarely combined; they risk tautology.”⁶

While it makes sense to use *ruach* without *kadosh*, it does add to the overall ambiguity of the term. The result is that while Christian readers tend to apply their Trinitarian understanding of the Holy Spirit to the term *ruach*, for a Jewish person *ruach*

⁵ “Some confusion may arise on this matter, for sometimes in philosophical anthropology ‘pneumatology’ has to do with the human spirit or soul.” González, *Essential Theological Terms*, 134.

⁶ Goldingay, “Was the Holy Spirit Active in Old Testament Times,” 17.

does not necessarily refer to YHWH Himself or a personal divine being, as evidenced by Jewish scholar Eliot Gertel's attempt to identify what is meant by *ruach* in the Numbers 11 pericope:

What was the spirit given to Moses? It would seem that it was a spirit put upon Moses, as it were. Or, could it have been a spirit already within him, a God-given charisma or mark of personality or of special receptivity? Or, could it be simply a positive manifestation of spirit in general that was distinctive in Moses due to his personality and experiences?⁷

It is evident that Gertel does not identify *ruach* as the activity or involvement of the Holy Spirit or of YHWH Himself. He surmises that *ruach* might simply denote a personality trait in the same way that someone might say a person is in good spirits or has a good disposition.

It is not only the ambiguity of the term *ruach* that poses a challenge when examining the OT scriptures related to the Holy Spirit. First and foremost, one must understand the difference in the role and activity of the Holy Spirit in the OT when compared to the NT. In the old covenant, the Holy Spirit was given to specific persons at specific times in history for the enabling of specific duties. Thiselton emphasizes that “without doubt, the most characteristic gift of the Spirit of God in the Old Testament is to empower and inspire chosen individuals to perform special tasks. . . . These gifts range from wisdom, administration, craftsmanship, and military leadership to prophecy and physical strength.”⁸ These chosen individuals were for the most part male kings and

⁷ Elliot Gertel, “Moses, Elisha and Transferred Spirit: The Height of Biblical Prophecy? Part I,” *Jewish Bible Quarterly* 30, no. 2 (April 2002): 76.

⁸ Anthony C. Thiselton, *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, MI: William B. Eerdmans, 2013), 19.

prophets, all of whom were Israelites and thus within the boundaries of the covenant.⁹

There were hopes of a future new covenant in which the Spirit would be poured out on all flesh (Joel 2:28–32), but a broad outpouring of the Spirit was not envisaged within the old covenant.

Biblical scholar Westermann observes that one can trace the changing role and activity of the Holy Spirit throughout the OT.¹⁰ During the early periods of charismatic leadership, such as in the Pentateuch, the Holy Spirit is clearly shown to come on people to empower them for particular tasks, often in ecstatic fashion. However, in later periods the description of the Spirit's involvement in a leader's actions becomes more general. This is due to the institutionalization of the monarchy from a previous charismatic leadership model. As soon as the king became the steady representative of the people, the Spirit resting on this representative was now also depicted as steady and immovable. Rarely are any specific actions of the kings described as having been performed in the Spirit.

Das bedeutet: Geist Jahwes, wo es im Königtum begegnet, ist ein Wort nachträglicher Deutung, es bezeichnet aber nicht, was hier geschieht. „Geist Jahwes“ ist hier ein abstrakter Begriff geworden, der bei dem wirklichen Reden und Handeln des Königs nicht vorkommt. Niemals in allen vier Königsbüchern wird gesagt, daß ein König aus der Kraft des Geistes etwas tut oder etwas sagt.¹¹

As Westermann points out, many of the later prophets are not described as having spoken in the Spirit. The Spirit's inspiration is rather implied by the fact that they held the office of the prophet. It is also important to note that while the role of the Spirit in the

⁹ Max Turner, *The Holy Spirit and Spiritual Gifts: In the New Testament Church and Today* (Carlisle, UK: Paternoster Press, 1996), 6.

¹⁰ Cf. Claus Westermann, "Geist Im Alten Testament," *Evangelische Theologie* 41, no. 3 (May 1981): 225–30.

¹¹ Westermann, "Geist im Alten Testament," 227.

OT was limited to the Israelites and limited to the ruling elite, throughout one can find prophetic promises of the new covenant in which the Spirit will be poured out on all flesh (cf. Ezek. 36:27), irrespective of gender, age or socioeconomic status (cf. Joel 2:28–32).

In summary, when studying the role and activity of the Holy Spirit, one not only needs to be mindful of the ambiguity of the term *ruach*, but one also has to understand the differences between the role of the Holy Spirit in the old and the new covenant. While exceptions exist, the role of the Holy Spirit in the old covenant was to empower chosen individuals—primarily male kings, prophets or other leaders—who needed the empowerment of the Spirit for the execution of specific tasks. A broad outpouring of the Spirit was always associated with the new covenant and later realized in the Pentecost event described in Acts chapter 2. This explains why only few Scriptural examples exist of how leaders pastored an outpouring of the Spirit in the OT.

Exegesis of Numbers 11:16–30

The Numbers 11 pericope of Moses and the seventy elders contains one of the few OT narratives describing an outpouring of the Spirit. The following will attempt to provide an in-depth exegesis of the passage with a view to examining whether the core principles identified in the hypothesis are present in the narrative.

The book of Numbers is part of the larger Pentateuch. That the Pentateuch was intended to be read as a single work is made clear by the fact that Exodus, Leviticus and Numbers each start with the Hebrew prefix “ו” (*vav*), denoting the Hebrew conjunction “and.” The book of Numbers got its name from the various censuses described in the book, which the Septuagint translated as *Arithmoi*, the Greek word for Numbers. In

Hebrew the title of the book is *Bemidbar*, “in the wilderness,” based on the same word occurring in Numbers 1:1.¹²

Concerning authorship and historical background, as with many other Hebrew books, there remains significant debate around both. Similar to a large number of books in the Hebrew Bible, the book of Numbers does not identify a specific author. Many scholars believe in Moses’ authorship either directly through him or through scribes, while others theorize the book had a different, later author or redactor. According to Sailhamer, the omission of a specific author needs to be understood as intentional: “While many concur with later biblical authors in ascribing the authorship of the Pentateuch to Moses, we should not lose sight of the fact that the Pentateuch itself comes to us as an anonymous work and was apparently intended to be read as such.”¹³ Longman and Dillard favor Mosaic authorship even though they suggest that the author likely used additional source materials, such as the census reports in the book of Numbers. They argue that

the fact that the book refers to Moses in the third person rather than the first person does not invalidate Mosaic authorship . . . since this reflects customary writing style in ancient times . . . Furthermore, it must be said that Moses likely used source material in his composition of the book. The census accounts in Numbers 1 and 26, while contemporary, surely had a life prior to and were independent of the book of Numbers.¹⁴

Thus, these scholars rightly warn against any fruitless speculation concerning authorship. Sailhamer goes so far as to posit that skepticism against Mosaic authorship is

¹² Cf. Tremper Longman III and Raymond B. Dillard, *An Introduction to the Old Testament*, 2nd ed. (Grand Rapids, MI: Zondervan, 2006), 13.

¹³ John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1995), 23.

¹⁴ Longman III and Dillard, *An Introduction to the Old Testament*, 14–15.

not warranted: “Though many modern biblical scholars doubt the possibility of Mosaic authorship for most of the book, there is little evidence within the book itself to warrant such skepticism.”¹⁵

Thematically, the book of Numbers spans the forty years of the wilderness wanderings. “The problem presented in the book of Numbers is to know how to ‘march with YHWH,’ who resides in the tent, in the midst of Israel.”¹⁶ The Israelites had been liberated from the slavery and oppression in Egypt; however, it would take the journey through the wilderness to get them to fully embrace their new identity, because “one can take the people out of Egypt, but it proves to be more difficult to take Egypt out of the people.”¹⁷ In the end, barely anyone from the original exodus generation would be allowed to enter Canaan due to their lack of faith (cf. Num. 13–14). This is particularly tragic since the first ten chapters in the book of Numbers describe a positive journey of the people of Israel following YHWH. “The people of Israel obediently follow God’s instructions to prepare for the march from Sinai to the promised land . . . All seems to be moving according to God’s plan and desire. That favorable impression will linger only for a time, ending abruptly when we come to Numbers 11.”¹⁸ It ends precisely as soon as the people of Israel leave the wilderness of Sinai and settle in the wilderness of Paran (cf. Num. 10:11).

¹⁵ Sailhamer, *The Pentateuch as Narrative*, 23.

¹⁶ Jean-Louis Ska, *Introduction to Reading the Pentateuch*, trans. Pascale Dominique (Winona Lake, IN: Eisenbrauns, 2006), 38.

¹⁷ Terence E. Fretheim, *The Pentateuch*, ed. Gene M. Tucker and Charles B. Cousar (Nashville, TN: Abingdon Press, 1996), accessed February 6, 2016, <http://catalog.hathitrust.org/api/volumes/oclc/35249449.html>.

¹⁸ Dennis T. Olson, *Numbers: Interpretation: A Bible Commentary for Teaching and Preaching*, Reprint edition. (Louisville, KY: Westminster John Knox Press, 2012), 9.

Chapter 11 belongs to the literary genre of a historic narrative, and it appears to weave together different narratives into one story line.¹⁹ The chapter begins with the complaining in the desert narrative. The people of Israel have grown tired of the daily supernatural provision of manna in the wilderness and have instead developed a “craving” for the former Egyptian diet (Num. 11: 4). The complaint of the Israelites before Moses leads, in turn, to a complaint of Moses before YHWH, in which Moses reminds YHWH that it is He who is ultimately responsible for his people: “Did I conceive all this people? Did I give birth to them, that you should say to me, ‘Carry them in your bosom, as a nurse carries a suckling child, to the land that you promised on oath to their ancestors?’” (Num. 10:12).

YHWH’s response to Moses’ complaint marks the beginning of the pericope for this exegesis (v. 16). He instructs Moses to gather seventy elders of the people so He can take some of the Spirit (NRSV ‘spirit’) that is on Moses and put it on the elders (v. 16–17). YHWH also announces that He will punish the Israelites for their complaints by giving them exactly what they asked for: meat. They will receive so much of it for an entire month that it will become loathsome to them (v. 20).

Moses does as instructed and gathers the seventy elders, taking them outside the camp to the Tent of Meeting (v. 24) where God takes some of the Spirit that was on Moses and places it on the elders who begin to prophesy, which the text clearly states to be only a one-time occurrence (v. 25). The narrative that follows is a remarkable incident during which two of the elders, Eldad and Medad, who for some unspecified reason did not go out to the Tent of Meeting but remained in the camp, also began to prophesy.

¹⁹ “Unlike most of the narratives in the Pentateuch, it does not focus on a single topic or subject but incorporates several distinct narratives and topics.” Sailhamer, *The Pentateuch as Narrative*, 385.

After Moses receives reports of this incident, Joshua implores Moses to make them stop, to which Moses responds: ““Are you jealous for my sake? Would that all the Lord’s people were prophets, and that the Lord would put his spirit on them!” (v. 29).

Following the narrative in the selected pericope, YHWH brings the earlier announced punishment for the complaint and raises a wind (*ruach*) that, in turn, brings in quail from the sea. Even though this appears to be a positive response, the quail “harvest” is so plentiful that they were stacked three feet deep, and the people—while they are still eating the quail—are struck by a plague, leading to the death of the Israelites who had initially complained (v. 31–35).

The main theme of the Numbers 11:16–30 pericope deals with the fascinating attribute of the Holy Spirit who can be imparted or transferred from one person to the next. Thiselton identifies this attribute as one of several core characteristics of the Holy Spirit in the OT.²⁰ Nothing can be found in the Pentateuch to demystify how Moses himself received the Spirit.²¹ There are, however, later OT passages that also describe this phenomenon. For example, Joshua derives the Spirit from Moses through the laying on of hands (Deut. 34:9) and Elisha receives the Spirit through Elijah, albeit not through the laying on of hands but in a more indirect way (2 Kings 2:15). Unlike Thiselton, who posits that, starting in the New Testament, followers of Christ receive the Spirit through Christ Himself, I would argue that there is still scriptural evidence in the NT for the

²⁰ Cf. Thiselton, *The Holy Spirit*, 5.

²¹ Cotton draws attention to the fact that, until this narrative, the Hebrew Scriptures never even mention that the Spirit was upon Moses in order to empower him for leadership. He concludes that “in the Old Testament context the reader was expected to assume that a leader chosen by God was empowered and motivated by God’s Spirit.” Roger D. Cotton, “The Pentecostal Significance of Numbers 11,” *Journal of Pentecostal Theology* 10, no. 1 (October 2001): 6.

transference of anointing from one person to another, particularly in the letters of Paul to the Romans and to Timothy.²²

In order to transfer the Spirit that is on Moses to a broader group, YHWH instructs Moses to gather seventy elders. The elder tradition is one that has a rich history in the OT as well as the NT. The term elder sometimes refers to someone who is older in age (cf. Gen. 10:21), but more often denotes a person in leadership (cf. Gen 50:7, Prov. 31:23). In the book of Exodus, the elders of Israel are, for the first time, specified to have numbered seventy: “Then he said to Moses, ‘Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship at a distance’” (Exod. 24:1). How exactly the seventy were selected is unclear. Both the Talmud and Midrash infer that Moses selected the seventy by picking six leaders from each of the twelve tribes totaling seventy-two. The two additional elders were Eldad and Medad who are described in verse 26 of belonging to the group of elders but having remained in the camp.²³ While

²² “Christians in a later era will derive their gift of the Holy Spirit from Christ’s anointing by the Spirit of God, just as their sonship is directly derived from Christ as the Son of God.” Thiselton, *The Holy Spirit*, 19. The following Scripture passages support the continued transference of the Holy Spirit through human leaders in the NT: “For I am longing to see you so that I may share with you some spiritual gift to strengthen you” (Rom. 1:11). See also Paul’s exhortation to Timothy where he admonishes him not to “neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders” (1 Tim. 4:14).

²³ Blumenthal explains this tradition found in the Talmud and Midrash as follows:

The specification that exactly 70 men were to be entrusted with this task confronted Moses with the problem of equal representation for each of the 12 tribes. The Talmud (Sanhédrin 17a) and the Midrash (Num. R. XV 15–19) both report that he overcame this challenge by selecting six qualified candidates from each tribe, for a total of 72. He then eliminated two of them by a lottery, to arrive at the number 70, which God had established. The two who were passed over were Eldad and Medad, who emerged as the self-appointed prophets in the continuation of this event.

Fred Blumenthal, “Eldad and Medad,” *Jewish Bible Quarterly* 36 (2008): 88. Jonathan Parker posits that the purpose of the laying on of hands was to establish a council of authority in interpreting and/or writing and explaining the meaning of the law of YHWH given through Moses. He further surmises that the term Septuagint can be traced back to the seventy elders. Cf. Jonathan D. Parker, “Moses and the Seventy Elders: Mosaic Authority in Numbers 11 and the Legend of the Septuagint” (PhD dissertation, University of Durham, 2014).

an interesting hypothesis, such ponderings remain hypothetical because they are not found in the text. What is clear, however, is that the elders were leaders within their tribes because verse 16 specifies that these elders were “officers over them” (Num. 11:16).

It is also unclear how exactly the transference of the Spirit from Moses to the elders took place. The transference does not seem to have occurred through the laying on of hands, but was more likely a sovereign act of YHWH. The narrative only states that YHWH “took some of the spirit that was on him [Moses] and put it on the seventy elders” (Num. 11:25a). That the transfer was successful is evidenced by the fact that the seventy begin to prophesy, which the text makes clear was only a one-time occurrence. In other words, YHWH did not call the elders to be prophets but He called them to help Moses shoulder the burden of leading the Israelites. The resulting prophetic utterance was the observable proof that the Spirit had come upon the elders. Cotton rightly concludes that “those on whom the Spirit comes to rest demonstrate the gift of prophesy.”²⁴ The book of Nehemiah offers a retrospective insight into the purpose of the transference of the Spirit and states that the elders were to help teach the Israelites: “You gave your good spirit to instruct them, and did not withhold your manna from their mouths, and gave them water for their thirst” (Neh. 9:20). This would then alleviate the immense pressure Moses felt of leading the people of God.

The following will examine the narrative to see whether the principles formulated in the hypothesis play a role in the pericope. These principles are (1) the ability to hear God’s voice prophetically; (2) being willing to surrender control; (3) displaying maturity when dealing with adversity; and (4) being part of a healthy leadership team.

²⁴ Cotton, “The Pentecostal Significance of Numbers 11,” 7.

The first principle, the ability to hear God's voice prophetically, can be easily identified in the pericope. Moses was not only the main leader of the Israelites, but he also assumed a priestly function as affirmed in the book of Psalms: "Moses and Aaron were among his priests" (Ps. 99:6a). Moses' leadership role went even beyond that. Not only did he act in a priestly manner, he also served in the capacity of a prophet. In fact, the Hebrew Scriptures state that he was unlike other prophets because YHWH would speak to him directly: "Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face" (Deut. 34:10). In other words, whereas initially YHWH would speak to Moses through the burning bush (Exod. 3:4–12), He later speaks to Moses directly: "Thus, the Lord used to speak to Moses face to face, as one speaks to a friend" (Exod. 33:11).²⁵ This expresses the level of intimacy that existed between Moses and YHWH. The latter did not even need to use visions, dreams or other means to communicate with Moses. Theirs was a direct exchange like that of two friends communicating with each other. Had Moses not had the ability to hear God's voice prophetically, the outpouring in Numbers 11 would never have occurred in the first place. The narrative of the seventy elders begins with "so the Lord said to Moses" (Num. 11:16), making it clear that Moses knew how to hear God's voice prophetically.

The principle of the importance of being willing to surrender control is also a key motif in this narrative. Moses appears to be more than willing to surrender control because, following the complaints of the Israelites, he is acutely aware of how tiring it is to be the only one trying to lead the people of Israel. The mention that Moses was

²⁵ See also Numbers 11 where YHWH states that "'when there are prophets among you, I the Lord make myself known to them in visions; I speak to them in dreams. Not so with my servant Moses; he is entrusted with all my house. With him I speak face to face — clearly, not in riddles; and he beholds the form of the Lord" (Num. 11:6–8).

displeased about the weeping and complaining of the Israelites (v. 10b) must have been an understatement, because later in the narrative Moses expresses his wish to die unless YHWH addresses the situation (v. 14). Moses comes to the realization that he is unable to shoulder the burden of leadership by himself and thus the act of surrendering control is a prospect that he must have viewed with a deep sense of relief. As Gipe states, “Moses is willing to share the burden. But to do so, he must also be willing to share the power of the Spirit—and the position of leadership—with all to whom God chooses to give power and position.”²⁶

While Moses is more than ready to share the burden as well as the power of the Spirit, his spiritual son and mentee, Joshua, does not display the same willingness to relinquish control. After Eldad and Medad prophesy in the camp, which seemed to have been a violation of the formal protocol, Joshua implores Moses to stop them. To this, Moses simply responds, “‘Are you jealous for my sake? Would that all the Lord’s people were prophets, and that the Lord would put his spirit on them!’” (Num. 11:29). This verse is a close parallel to Paul’s exhortation in the first letter to the Corinthians where the Apostle writes, “Now I would like all of you to speak in tongues but even more to prophesy” (1 Cor. 14:5).

Moses, just as the Apostle Paul later, is not clinging to remain in control, even though Joshua feels inclined to try to protect his position. This is demonstrated in Moses response, “Are you jealous for my sake?” (v. 29). I concur with Goldingay who posits that Moses’ calm response to Joshua’s reaction is an indicator that one needs to be able to surrender control: “Joshua is worried about this [the fact that Eldad and Medad

²⁶ William Gipe, “Numbers 11:24–30,” *Interpretation* 56 (2002): 197.

prophesied in the camp], but Moses is fine about it. Maybe that says something to the later Israelite community and its leadership about not feeling the need to control everything that God's spirit may do."²⁷ Moses demonstrated his ability to surrender control: control of his leadership position as shown by his obedience in following through on the instructions for the outpouring of the Spirit, and control of the Spirit's activity as demonstrated by his calm reaction to the Eldad and Medad incident.²⁸

The display of maturity when dealing with adversity is more ambiguous in the larger narrative. When dealing with the phenomenon of Eldad and Medad prophesying in the camp, Moses exemplifies a great level of maturity as outlined above. He demonstrates that he is not threatened in his leadership role by the two elders and proves instead that he understands the great value of the transference of the Spirit. However, Moses does not exemplify this maturity in the larger Numbers 11 narrative. When the rabble among the Israelites begins to grumble about the lack of meat, it causes Moses to complain in a similarly reproachful and untrusting manner to YHWH. "Thus, Moses was having the same problem of trust in the LORD that the people were having; the only difference is that his complaint focused on a different cause."²⁹ In this situation Moses does not exhibit the greatest level of maturity, but then again, one can be sympathetic to Moses' reaction

²⁷ John Goldingay, *Numbers and Deuteronomy for Everyone* (Louisville, KY: Westminster John Knox Press, 2010), 30.

²⁸ The fact that the Spirit fell on Eldad and Medad even though they were not at the Tent of Meeting is not an unusual phenomenon in revival history. For example, Count Zinzendorf, the leader of the Moravian Movement described a similar phenomenon at the outset of the Moravian Revival: "A sense of the nearness of Christ [was] bestowed in a single moment upon all the members that were present; and it was so unanimous that two members, at work twenty miles away, unaware that the meeting was being held, became at the same time deeply conscious of the same blessing." John Greenfield, *When the Spirit Came: The Story of the Moravian Revival of 1727* (Minneapolis, MN: Bethany Fellowship, 1967), 25.

²⁹ Cotton, "The Pentecostal Significance of Numbers 11," 4. See also Jo Ann Hackett, "Numbers," in Harold W. Attridge et al., eds., *The HarperCollins Study Bible*, Revised ed. (San Francisco, CA: HarperOne, 2006), 214.

because this is not the first time the people have complained to him about YHWH's actions or inactions (cf. Num. 11:1–3) and the reaction shows the humanity of Moses.

The final principle to examine in the pericope is the importance of being part of a healthy leadership team. I posit that this principle forms the foundational takeaway from the pericope. One needs to keep in mind that the passage belongs to the literary genre of historical narrative. The unique purpose of a historical narrative is to instruct future generations about the lessons learned from past events: “Historical narrative is the re-presentation of past events for the purpose of instruction.”³⁰ Yes, historical narratives serve the purpose of remembering the past, but this remembering always encompasses a forward-looking component as well. Therefore, when looking at the Numbers 11 pericope and the seemingly diverse collection of narratives, one must ask what the author intended as the main takeaway. I concur with Sailhamer who postulates that, “it becomes clear as one reads through the second half of the Pentateuch that it was not written primarily to the generation that came out of Egypt. . . . The focus of the writer was on the future, the next generation. They were the particular readers he had in mind.”³¹

What did the writer of the pericope want his readers to learn? The main principle to be gleaned from this pericope is the insight that the one-person leadership model was insufficient and that it was important even for an outstanding leader, such as Moses, to surround himself with a mature leadership team that could help shoulder the burden of leadership. Of particular note is that it was not YHWH or the Israelites, but Moses

³⁰ Sailhamer, *The Pentateuch as Narrative*, 25.

³¹ Sailhamer, *The Pentateuch as Narrative*, 6.

himself, who acknowledged the shortcomings of the one-person leadership model, further highlighting the fact that this model was simply not working.

Moses' response to Joshua continues to underscore this scenario. When prompted by Joshua to defend his leadership position by shutting down the prophetic utterances of Eldad and Medad in the camp, Moses responds "Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!" (Num. 11:29). Moses clearly advocates for a different way to share the responsibility of a leader. He desires for every one of the Israelites to receive the Spirit and to prophesy—a foreshadowing to a new and improved covenant in like manner as is later expressed by the prophet Joel who foresees a new covenant in which YHWH will pour out His Spirit on all flesh with the result that everyone will receive prophetic messages (cf. Joel 2:28). Sailhamer concludes that, "this narrative shows that Moses longed for a much different type of community than the one formed under the Law of Sinai. He longed for a community led not by a person like himself but a community guided by God's Spirit."³²

In summary, the Numbers 11:16–30 pericope underscores the need for certain core principles to be followed when pastoring an outpouring of the Spirit. Moses heard YHWH's instructions prophetically without which the outpouring of the Spirit would not have occurred in the first place. He further demonstrated his willingness to surrender control in two ways: firstly, through the fact that he complied with YHWH's instructions to transfer the Spirit from him to the elders, and secondly through his response to Joshua who appeared to be jealous for Moses, imploring him to defend his leadership status by shutting down Eldad and Medad. The latter incident also exemplifies Moses' maturity to

³² Sailhamer, *The Pentateuch as Narrative*, 386.

deal with adversity, even when he does not always show the same level of maturity when faced with conflict. Lastly, and most importantly, Moses understood the limitations of the one-person leadership model and the importance of being part of a larger, Spirit-led and healthy team that is able to shoulder the burden of leadership.

New Testament: 1 Corinthians 14:26–33

The epistles are particularly suited as a basis for an analysis of how to pastor an outpouring of the Holy Spirit, as the text gives helpful insight into how the newly-formed churches receive guidance. Specifically, the letters to the Corinthians present an interesting perspective into how the Apostle Paul dealt with conflict and controversies in his churches, as they “provide us with our most extended window into the ongoing relationship of Paul with a group of churches.”³³ The following will offer a literary and historical analysis of the first epistle to the Corinthians before providing a brief definition and explanation of *glossolalia* and prophecy, which form the two key *charismata*, or gifts of the Spirit, that Paul addresses in the pericope. A detailed exegesis of 1 Corinthians 14:26–33 in which Paul gives directives on how the Corinthians’ worship service should be conducted will follow. Lastly, I will examine the pericope to see whether the core principles of how to pastor an outpouring of the Spirit, which I outlined in the hypothesis, are evident in Paul’s dealings with the Corinthians.

³³ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: IVP Academic, 2004), 555.

Literary and Historical Analysis

It is important to note that 1 Corinthians officially belongs to the genre of a letter. However, as Witherington points out, the New Testament epistles are far longer than was usual for letters in the Greco-Roman era.³⁴ Furthermore, he argues, that analyzing New Testament epistles as letters yields only limited results.³⁵ While they incorporate epistolary openings and closings, they are more accurately depicted as rhetorical speeches. The only reason why these rhetorical speeches are in the form of letters is because the creator was not able to deliver the speech in person. In other words, letters served as “inadequate though necessary substitutes for face-to-face oral communication.”³⁶

I concur with Witherington’s classification of 1 Corinthians as primarily a problem-solving letter, because it mainly focuses on issues within this church community that Paul felt needed to be addressed.³⁷ Thus, when considering the three main categories of rhetorical speeches in Greco-Roman culture—forensic, epideictic and deliberative oratory—Paul’s letter to the Corinthians belongs to the category of deliberative rhetoric, as the Apostle intends to influence his audience’s future behavior. Deliberative rhetoric “was the rhetoric of the assembly, the rhetoric of advice and consent, and it focused on changing belief and/or behavior in the future.”³⁸ That is to say that Paul aims for the

³⁴ Cf. Ben Witherington III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids, MI: William B. Eerdmans, 1994), 36–39.

³⁵ Witherington III, *Conflict and Community*, 36.

³⁶ Witherington III, *Conflict and Community*, 36.

³⁷ Ben Witherington III, *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament* (Eugene, OR: Wipf & Stock, 2009), 113.

³⁸ Witherington, *New Testament Rhetoric*, 7.

Corinthians to take a specific course of action around a number of different issues, including the way they organize their worship while practicing the gifts of the Spirit.

Further, as Gorman points out, “Texts are often the product of specific occasions, composed to address certain needs, and neglecting the contexts is more perilous than the risk of making mistakes in our historical reading.”³⁹ The specific occasion for Paul writing his letter to the Corinthians is that he apparently had received a letter from the Corinthian church notifying him of certain issues and conflicts that arose after he had left the church. This is supported by Paul’s statement in chapter 7: “Now concerning the matters about which you wrote . . . “ (1 Cor. 7:1). The challenge becomes that this original letter is no longer extant, and we can therefore only surmise what issues the Corinthians may have raised that prompted the response from the Apostle.⁴⁰ Fee surmises that “given the combative nature of so much of [Paul’s] response, it seems highly likely that in their letter [the Corinthians] have taken considerable exception to several of his positions and/or prohibitions.”⁴¹ The Apostle Paul therefore writes his letter as a defense to his ministry and theology, and as correction to a number of the practices found in the Corinthian church.

³⁹ Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academic, 2010), 71.

⁴⁰ As Fee states, “the difficulty in determining the nature of that situation is intrinsic to the text. Paul addresses, in response to reports (1:11; 5:1; 11:18) or to their letter (cf. 7:1), at least eleven different, somewhat disparate concerns, ten of which are behavioral; only chap. [sic] 15 is theological as such, and even there he concludes both major sections with ethical warnings and imperatives (vv. 33–34, 58).” Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans, 1987), 5.

⁴¹ Fee, *The First Epistle*, 7.

The Apostle penned his first letter to the Corinthians around 53–54 CE, which was approximately three years after he had left Corinth.⁴² Paul had founded the church and, according to Acts 18:11, he spent considerable time in this place, having lived in that city for at least eighteen months. Corinth was a Roman city that had been reestablished as a Roman colony in 44 BCE by Julius Caesar, and it was settled largely by freed slaves (libertine) from the capital of the Roman Empire as well as other cities.⁴³ Nonetheless, at the time of Paul's writing, Corinth was flourishing economically, primarily due to its strategic location along the north-south trade routes within the larger Roman Empire.⁴⁴ The city had a sizable and growing number of *nouveau riche* inhabitants who enjoyed increasing wealth.

Despite Corinth's overall prosperity, it was also a city marked by a sharp contrast between rich and poor. There were the very wealthy and influential social elite and there were the Corinthians from the lower classes. Fee points out that "since Corinth lacked a landed aristocracy, an aristocracy of money soon developed, along with a fiercely independent spirit."⁴⁵ The stark discrepancy in the socioeconomic background of the Corinthian congregation is most notably addressed in the abuses around the Lord's Supper (cf. 1 Cor. 11:17–34). Furthermore, Corinth was a multi-ethnic melting pot counting freed slaves from Rome as well as Syrians, Egyptians, Greeks and a large Jewish population as its inhabitants.

⁴² Cf. J. Paul Sampley, "The First Letter to the Corinthians: Introduction, Commentary, and Reflections," *New Interpreter's Bible* (Nashville, TN: Abingdon, 2010), 10:777.

⁴³ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: IVP Academic, 2004), 555.

⁴⁴ Marianne Meye Thompson, Joel B. Green, and Paul J. Achtemeier, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids, MI: William B. Eerdmans, 2001), 327.

⁴⁵ Fee, *The First Epistle*, 2.

Paul's mission to Corinth is mentioned in the book of Acts (cf. Acts 18:1–18).

That passage states that, while there, Paul stayed with a Jewish couple, Aquila and Priscilla, and initially preached in the synagogue every Sabbath. Following opposition from the local Jews, he began preaching in the house of Titius Justus, who is described as a God-fearer, meaning a non-Jewish sympathizer to Judaism.

The congregation Paul left behind should more accurately be described as a number of cell groups, led by several wealthy converts who owned homes large enough to accommodate the smaller groups of the church. One should not imagine a very big church, but the size of the church was small enough that the believers were able to meet in someone's house. Hence, deSilva posits that "the whole community of believers might not have numbered about fifty."⁴⁶ The majority of Paul's converts in Corinth were unlearned individuals from the lower classes (cf. 1 Cor. 1:26–28).

Concerning the context of the selected pericope, following Paul's departure from Corinth, one of the struggles the converts seemed to have grappled with was the appropriate use of the *charismata*, or the gifts of the Spirit, in the context of the worship service. In particular, the appropriate use of the gift of tongues, or *glossolalia*, and the gift of prophecy. Keener points out that, "given Paul's extended focus in Chapter 14 (and examples in 13:1, 8), at least one central conflict about gifts in Corinth must involve uninterpreted tongues-speaking."⁴⁷ It is this issue that Paul aims to address in the 1 Corinthians 14:26–30 pericope.

⁴⁶ deSilva, *An Introduction to the New Testament*, 562.

⁴⁷ Craig S. Keener, *1–2 Corinthians* (Cambridge, UK: Cambridge University Press, 2005), 100.

Since most scholars view 1 Corinthians 12–14 as a unit, it is beneficial to briefly summarize the larger context in which the pericope is situated. After having chastised the Corinthians for their lack of honor when celebrating the Lord’s Supper (chap. 11), the Apostle now provides ground rules for the appropriate use of the gifts of the Spirit in the context of their common worship service. With the help of an analogy of the physical body, Paul reminds the Corinthians that every member plays a unique and equally important role in the church, regardless of how visible ones’ gift or position is, and that each member ought to use his or her spiritual gifts for the benefit of the body of Christ (chap. 12). The guiding principle for the application of the gifts is love, for without it, the gifts are meaningless (chap. 13). Therefore, the Corinthians are encouraged to seek those gifts that build up the church, not just themselves, in particular prophecy, which the Apostle views as more important than the uninterpreted gift of tongues (chap. 14).⁴⁸

Glossolalia and Prophecy in the New Testament

At this point, it is helpful to provide a general definition of *glossolalia* and prophecy, before delving into to the detailed exegesis of the pericope. The Greek term *glossolalia* has only been in use since the nineteenth century, and the term denotes the gift of speaking in tongues.⁴⁹ When Paul uses the term *glossolalia*, he understands it to mean “Spirit-inspired utterance.”⁵⁰ In Scripture, the term appears several times. The first time is in the gospel of Mark where Jesus describes the signs that will accompany his

⁴⁸ For a similar summary of the three chapters, cf. Wayne Grudem, *The Gift of Prophecy in the New Testament and Today*, 2nd ed. (Wheaton, IL: Crossway, 2000), 57.

⁴⁹ González, *Essential Theological Terms*, 66–67.

⁵⁰ Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2009), 889.

followers: “by using my name they will cast out demons; they will speak in new tongues” (Mk 16:17b). Besides the church in Corinth, the phenomenon is also mentioned in Jerusalem, Caesarea and Ephesus (cf. Acts 2:1–4; 10:44–46; 19:1–6). Hiu provides a helpful definition of *glossolalia* as “a language spoken that was not previously learned by the speaker and which generally requires interpretation for others to understand.”⁵¹

Unlike Busenitz who postulates that *glossolalia* in Scripture always refers to *xenolalia*, or an existing foreign language, as experienced in Jerusalem on Pentecost (cf. Acts 2), I concur with Hiu who argues that “Paul was not thinking exclusively of foreign languages.”⁵² If *glossolalia* only referred to existing languages, it does not make sense that Paul urges the Corinthians to pray for the gift of interpretation because someone praying in tongues speaks “mysteries in the Spirit” (1 Cor. 14:2). There are at least two main forms of *glossolalia*, one already mentioned is *xenolalia*, where one receives a message from God in an existing foreign language that the recipient has never learned before (cf. Acts 2). More common appears to be the form of *glossolalia* to which Paul refers in 1 Corinthians 12 and 14 where he talks about a message in an unknown language that requires interpretation, because it is not an existing human language (cf. 1 Cor. 14:2–12).

We have already touched on prophecy in the context of the Numbers 11 pericope, but it is useful to more closely examine the meaning of this term and how it differs

⁵¹ Elim Hiu, *Regulations Concerning Tongues and Prophecy in 1 Corinthians 14.26–40: Relevance Beyond the Corinthian Church*, The Library of New Testament Studies (London, UK/New York, NY: T&T Clark, 2010), 189.

⁵² Busenitz uses this claim for his cessationist position as he argues that what is being practiced by Pentecostal and charismatic churches is not the same phenomenon outlined in the New Testament. Nathan Busenitz, “Are Tongues Real Foreign Languages?: A Response to Four Continuationist Arguments,” *The Master’s Seminary Journal* 25, no. 2 (September 2014): 75; and Hiu, *Regulations Concerning Tongues and Prophecy in 1 Corinthians 14.26–40*, 46.

between the OT and the NT. González defines the Greek term as “speaking in the name of God, under divine mandate and inspiration.”⁵³ He further characterizes the distinction of the term between the OT and the NT by pointing out that in the OT, prophets would mainly speak words of judgment, whereas the NT expression of the prophetic was for the building up of the church. I disagree, however, with González’s conclusion that in the NT “‘prophesying’ was parallel to what today we call ‘preaching’”⁵⁴—a common modern argument that reduces the gift of prophecy in the NT to simply delivering an inspired message.

In Paul’s writings, however, it is clear that the gift of prophecy was more than preaching an inspired message. This is not to say that preaching cannot contain a prophetic message or that it cannot convey an inspired utterance, but most would agree that the average sermon being preached, while ideally being inspired, is not identical to what the Apostle Paul addresses when he writes about this charisma.⁵⁵ Instead, in understanding what the Apostle Paul has in mind when he refers to the gift of prophecy, Keener’s summary is more helpful as he states that “Paul apparently defines prophecy as intelligible inspired utterance (normally distinct from the exposition of Scripture, although prophecy often echoed Scripture), the most common sense in the OT and early

⁵³ González, *Essential Theological Terms*, 142.

⁵⁴ González, *Essential Theological Terms*, 142.

⁵⁵ I also take exception to the fact that numerous OT scholars use the term prophecy and divination synonymously. For example, Aune defines prophecy as “a specific form of divination that consists of intelligible verbal messages believed to originate with God and communicated through inspired human intermediaries.” David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*: (Eugene, OR: Wipf & Stock, 2003), 339. While Aune’s overall definition of prophecy is insightful, his use of the term divination shows that he is entirely oblivious concerning the different sources for inspired utterance. Scripture is clear that divination is induced by an ungodly spirit (cf. Acts 16:16–19), which is why God warns His people to stay away from any form of divination (cf. Deut. 18:10). Only prophecy is inspired by God.

Christianity.”⁵⁶ The purpose of prophecy in the NT was the building up of the church as I will further show in the following exegesis. To this end, NT prophets functioned “as proclaimers of God’s plan both for the world and for those in it, and, to that extent, they occasionally predict future events and exhibit a kind of second sight regarding those with whom they come in contact.”⁵⁷

Grudem makes an interesting argument in postulating that the distinction between OT prophets and NT prophets primarily had to do with the fact that OT prophets spoke with divine authority. In the NT, he believes that this function was taken over by the apostles, not the prophets. He further argues that the change in title from prophet to apostle occurred because at the time of the early church, the Greek term for prophet, *prophētēs*, was too watered down in meaning. Consequently, Grudem claims that only “when the prophecy is spoken (or written) by an apostle, then the words have unique authority—absolute divine authority . . . But such absolute authority simply does not apply to the words of ordinary prophets in local New Testament congregations . . .”⁵⁸

We conclude that both *glossolalia* and prophecy are inspired utterances that convey an inspired message from God. Providing these brief definitions of the gifts of *glossolalia* and prophecy forms a necessary first step in approaching the 1 Corinthians passage. The background will offer helpful insight into the detailed exegesis of the selected pericope.

⁵⁶ Keener, *1–2 Corinthians*, 133.

⁵⁷ Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*, 19.

⁵⁸ Grudem, *The Gift of Prophecy in the New Testament and Today*, 48.

Detailed Exegesis of 1 Corinthians 14:26–33

In the 1 Corinthians 14 pericope, the Apostle Paul provides practical guidelines for the appropriate use of *glossolalia* and prophecy in the context of the worship service as well as a correction to the Corinthians' unrestrained use of *glossolalia* in their service.⁵⁹ The pericope can be divided into four parts: the opening appeal (v. 26), directives concerning tongues (v. 27–28), directives concerning prophecy (v. 29–31) and the final admonition (v. 32–33).

The rhetorical question in verse 26 “What should be done then, my friends?” serves as a conclusion that ties together several of Paul’s previous arguments made so far in chapters 12 through 14. The Apostle proceeds by outlining his desired ideal for their worship service, which needs to enable each member to contribute his or her spiritual gift for the building up of the church—whether it be through a hymn, a lesson, a revelation, a tongue or an interpretation.⁶⁰ Paul envisions the worship service to be entirely Spirit-led through the charismatic contributions of the church members, as opposed to a service that is directed by an individual leader. However, leaving the structure of the worship service open in this way can result in a few members taking over the service. As Hays points out, “The danger, of course, in such a spontaneous assembly is that the worship will become

⁵⁹ Cf. Fee, *The First Epistle to the Corinthians*, 652.

⁶⁰ I agree with Thiselton who opposes Fee’s argument that the word “each” in verse 26 expresses that every individual member exercises the gifts in any given service (cf. Fee, *The First Epistle*, 684). Instead, Thiselton posits that the word “each” instead refers to “the person in view at a given time.” Anthony C. Thiselton, *The First Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans, 2013), 1085–86.

chaotic or that some members will dominate the time for speaking. In order to facilitate good order, therefore, Paul lays down some ground rules.”⁶¹

The ground rules that the Apostle outlines in verses 27–31 follow a similar pattern—both in content and in structure. Paul begins with guidelines concerning the use of *glossolalia*. The directives are threefold: they limit the total number of speakers to two or three while stipulating that only one person speaks at a given time. Paul also requires the interpretation of the message given in tongues. If no one is able to interpret, the Apostle stipulates that the person only speaks in tongues in his or her personal prayer time: “But if there is no one to interpret, let them be silent in church and speak to themselves and to God” (1 Cor. 14:28).

As Paul clarified earlier in the chapter (v. 1–12), he is not against the gift of tongues. To the contrary, the Apostle affirms his appreciation of *glossolalia* earlier when he exclaims: “I thank God that I speak in tongues more than all of you” (1 Cor. 14:18). However, in the context of the worship service, the intelligibility of the message given in tongues is paramount for the benefit of other church members as well as unsaved visitors (cf. 1 Cor. 14:22–25). And it is exactly this intelligibility that must have been lacking in the Corinthians’ worship service. It becomes apparent that they would use a large part of their service to speak in unintelligible tongues, which in turn caused those who did not understand what was being shared, to leave the service without exhortation or instruction. Thus, the requirement for interpretation “safeguards the need for intelligibility at all times.

⁶¹ Richard B. Hays, *First Corinthians: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: Westminster John Knox Press, 1997), 241.

All three directives are to be understood as corrective of the Corinthian abuse of this particular gift of inspired speech.”⁶²

Paul then moves on to provide guidelines concerning the appropriate use of the gift of prophecy, which start with similar instructions as those concerning tongues. He limits the number of persons giving prophecies to “two or three” (v. 29a) while encouraging the others to “weigh what is said” (v. 29b). I will further elaborate on this point when examining the core principles for pastoring an outpouring of the Spirit, but it is interesting to note here that there is no mention of a leader probing what was said. Therefore, Fee concludes, “it is of some interest that there is no teaching on church order as such. There is no mention of ‘elders’ or of the ‘overseers’ and ‘deacons’ of Phil. 1:1.”⁶³

Differing views exist concerning the question of who “the other” (Greek: *hoi allos*) are that Paul encourages in verse 29 to “weigh what was said.” Thiselton understands “the others” to refer to the prophets in the Corinthian church.⁶⁴ Schatzmann, on the other hand, understands “the other” to include the entire Corinthian church.⁶⁵ He makes the astute observation that in 1 Thess. 5:20–21 the testing is directed towards the entire community, not just certain leaders or prophets. This leads us to conclude that here too Paul likely had the entire Corinthian church in view when he exhorted them to weigh

⁶² Siegfried S. Schatzmann, “Purpose and Function of Gifts in 1 Corinthians,” *Southwestern Journal of Theology* 45, no. 1 (2002): 66.

⁶³ Fee, *The First Epistle to the Corinthians*, 19.

⁶⁴ Cf. Thiselton, *The First Epistle to the Corinthians*, 1140–41.

⁶⁵ Cf. Schatzmann, “Purpose and Function of Gifts in 1 Corinthians,” 67.

what was shared in the prophetic message. Thus, the worship order that Paul describes here is extremely non-hierarchical.

Verses 30 and 31 contain additional indicators that there was a high degree of disorder and chaos evident in the worship service in Corinth—apparently even resulting in individuals talking over each other without listening to one another. This is why Paul feels it necessary to admonish the Corinthians to defer to each other when prophesying and to exercise self-control.⁶⁶ This self-control is necessary because only when the Corinthians prophesy one by one, can all take their turn in sharing a prophetic message while working towards the primary objective of edifying the entire church.

The Apostle Paul ends his instructions with a theological argument by stating that “the spirits of prophets are subject to the prophets, for God is a God not of disorder but of peace” (1 Cor. 14:32–33). The “spirit of prophets” here refers to the prophetic Spirit; meaning that the way and the timing of the giving of a prophetic message are controlled by, and subject to, the person giving the message, not the other way around. As Schatzmann notes: “in various ways 14:30–32 underscores that prophecy and other intelligible speech-gifts, as well as tongues, are ultimately controlled forms of inspired speech and therefore are not produced under ecstasy, unlike their counterparts associated with pagan cults.”⁶⁷ Ultimately, so Paul argues, the spiritual gifts, such as prophecy and *glossolalia*, are a reflection of God’s character, a God of order and peace and not of chaos.

On an aside, a number of scholars surmise that the disorder stemmed from the fact that the Corinthians were primarily influenced by Hellenistic ecstatic forms of prophecy

⁶⁶ “It is difficult to imagine two people prophesying simultaneously. But since they apparently were doing so with tongues, this at least anticipates their also doing so with prophecy.” Fee, *The First Epistle to the Corinthians*, 695.

⁶⁷ Schatzmann, “Purpose and Function of Gifts in 1 Corinthians,” 68.

and *glossolalia* and that they attempted to bring this unruly expression into the worship service.⁶⁸ Elim Hiu, however, makes a thorough rebuttal to this assumption by analyzing ancient Hellenistic forms of prophecy and *glossolalia* and comparing them to the gifts described in the New Testament. He concludes:

From our examination of Greek texts, both classical and Hellenistic, and from Old Testament and intertestamental Jewish texts, the evidence strongly suggests that *glossolalia*, understood as unintelligible speech that was a means of communicating with God, did not exist outside Christianity. . . . We also consider the influence of Hellenistic prophecy on Christian practice to be minimal, as the former was overwhelmingly technical, and even inspired prophecy was responsive and in Greek metre. . . . It is, therefore, highly unlikely that early Christian *glossolalia* was influenced by Hellenistic practice.⁶⁹

Whatever the influence or the cause of the disorder, Paul makes it abundantly clear that there is no place for it in the Corinthian worship service, because it does not reflect God's character, since God is a God of peace—thus a God of wellbeing, wholeness and harmony. Hence, we can infer that the disorder in the Corinthian church was likely not due to influence from Hellenistic practices. Paul is providing generally applicable guidelines to the Corinthians' order of worship. He stresses the importance of intelligibility when sharing inspired speech, the ability to control oneself and defer to one another, and he admonishes that everything has to reflect God's nature, thus encompassing peace and order.

The Corinthians had certainly experienced an outpouring of the Spirit. Paul makes this clear in chapter 2 of his letter that, "[his] speech and [his] proclamation were not with plausible words of wisdom, but with a *demonstration of the Spirit and of power*, so that

⁶⁸ For example, Fee, *God's Empowering Presence*, 890–91.

⁶⁹ Elim Hiu, *Regulations Concerning Tongues and Prophecy in 1 Corinthians 14.26–40: Relevance Beyond the Corinthian Church*, The Library of New Testament Studies (London, UK/New York, NY: T&T Clark, 2010), 38.

[the Corinthians'] faith might rest not on human wisdom but on the power of God" (1 Cor. 2:4–5). It was because of their experiencing of the Spirit and His power that they decided to become followers of Christ. The question I will now aim to answer is how the Apostle Paul pastors this outpouring of the Spirit. Does he emphasize (1) the ability to hear God's voice prophetically; (2) demonstrate the willingness to surrender control; (3) display maturity when dealing with adversity; and (4) belong to a healthy leadership team?

With respect to the importance of hearing God's voice prophetically, the pericope and wider context repeatedly express how central this principle was to the Apostle. While excessive, uninterpreted tongues-speaking was presumably the issue Paul attempted to address in 1 Corinthians 12–14, he redirects the Corinthians attention towards the gift of prophecy, which is why he gives detailed instructions concerning the orderly handling of the gift in the context of the worship service in 1 Cor. 14:29–31. In the wider context of the pericope, the Apostle's high regard for hearing God's voice prophetically is even more directly expressed when he admonishes the Corinthians to "strive for the spiritual gifts, and especially that [they] may prophesy" (1 Cor. 14:1). The Apostle Paul understood that prophecy resulted in the building up of the entire church because this was how God was revealing His heart and His plans for His people. Thus, it is easy to see why the Apostle Paul had such a high regard for the gift of prophecy.

The Apostle Paul also exhibited a willingness to surrender control. Had he wanted to maintain absolute control, he would have never allowed the worship style that the Corinthians practiced. Instead, upon leaving Corinth he would have put in place a leader who was one hundred percent loyal to the Apostle and who would follow the "party line"

in every respect according to Paul's own views. Instead, the worship style in Corinth was completely different and much more democratic in its process. Hays observes that,

Clearly, there was no fixed order of service, no printed bulletin for the worshipers! Nor—more remarkably—is anything said of a leader to preside over the meeting. Apparently Paul expects all the members to follow the promptings of the Spirit, taking turns in offering their gifts for the benefit of the assembly, deferring to one another (vv. 29–30) and learning from one another.⁷⁰

Especially the Apostle's directives concerning the response to a prophetic message shed light on how willing Paul was to surrender control to ensure the worship service was Spirit-led. He instructs the entire community to "weigh what is said" (1 Cor. 14:29b). This privilege, as argued above, was not reserved for those in leadership or those called to the prophetic office, but it was directed towards the entire Corinthian church. All this makes clear that the Apostle Paul was willing to surrender control in order to safeguard the Holy Spirit's continued work among the Corinthians.

Likewise, the Apostle Paul exhibited great maturity when dealing with adversity. There seemed to be a high degree of adversity at the time of Paul's writing of his letter to the Corinthians. The Apostle's epistle aimed to address a situation where there was more than just a minor disagreement over peripheral theological issues. The context in which Paul wrote his letter was one of an entire community being in disagreement with the Apostle. Thus, Fee postulates that "the historical situation in Corinth was one of conflict between the church and its founder. This is not to deny that the church was experiencing internal strife, but it is to argue that the greater problem of 'division' as a whole into an anti-Pauline view of things."⁷¹

⁷⁰ Hays, *First Corinthians*, 241.

⁷¹ Fee, *The First Epistle to the Corinthians*, 6.

Not only was there an open conflict between the Corinthian church and its founder, the Corinthians also misused the gifts of the Spirit, particularly *glossolalia*, in their worship services. It is even more remarkable then how the Apostle Paul deals with this issue in chapter 12 through 14 of his letter. He does not call for the curtailing of the gifts of the Spirit, but instead he provides healthy and easy to follow ground rules outlined in the detailed exegesis. Thus, “rather than simply shutting down the practice of all gifts on account of the abuse of a few, which to the modern mind might have seemed the easier solution, Paul seeks to correct aberrations among them, affirming what is good and calling for correction of their malpractice.”⁷² This again is a marker of the Apostle’s willingness to relinquish control, but it also demonstrates his maturity when dealing with controversy.

Throughout the Pauline epistles, one can identify the Apostle’s ability to maturely deal with controversy. For example, much of Paul’s ministry was marked by opposition from Judaizers who postulated that the uncircumcised followers of Christ needed to observe the Torah in order to be fully part of the community. This conflict reaches its pinnacle when Paul even rebukes Peter in Antioch after the latter had succumbed to pressure from Judaizers and stopped mingling with the Gentles in the presence of law-abiding Jews (cf. Gal. 2:11–14). Against these various adversities that Paul had to face, he does not display immaturity by giving in to his opponents. To the contrary, the Apostle is fully committed towards dealing with conflict and opposition in a mature way in order to steward the outpouring of the Holy Spirit in his churches, and the letter to the Corinthian church is but one example of this.

⁷² Schatzmann, “Purpose and Function of Gifts in 1 Corinthians,” 53.

Lastly, I will aim to survey whether the principle of being part of a healthy leadership team is present in the pericope. When surveying Paul's entire mission, one might conclude that being part of a leadership team was not one of the Apostle's core values. The reason for this is that we hear about the Apostle's ministry mainly through his letters, which can make it appear as though Paul had a one-person ministry. However, between the Book of Acts and the Pauline epistles, one can find at least fifteen mentions of different missionary travel companions. In addition, Paul mentions numerous co-laborers, supporters and even fellow prisoners of the gospel.

In the context of this pericope, the Apostle's value for being part of a healthy leadership team is not explicitly expressed. However, as stated above, it is remarkable that the pericope, as well as the entire letter to the Corinthians, does not have a single mention of a leadership hierarchy. The reason for this is that the early Corinthian church did not have yet a pastor or a lay leader such as an elder or a deacon, as these leadership structures were only later introduced into the church organization. This is why a leadership hierarchy was absent in the church at Corinth. Further, in the instructions concerning the orderly worship service, the entire community is urged to offer its gifts, not just those of one individual who is in charge. Paul exhorts the Corinthians that, "when [they] come together, *each one* has a hymn, a lesson, a revelation, a tongue, or an interpretation" (1 Cor. 14:26, emphasis added). This is not limited to a few leaders, but directed towards the entire community. Lastly, the instruction that "all prophesy one by one, so that all may learn and all be encouraged" (1 Cor. 14:31) is reminiscent of Moses' expressed desire to include an entire prophetic community (cf. Num. 11:29), so that the burden of leadership is not limited to one person or only a few individuals.

In summary, despite its significant separation in time, the core principles of how to pastor an outpouring of the Spirit, which I stated in the hypothesis, appear to be present in both the narrative of Moses and the seventy elders from Numbers 11 as well as the Apostle Paul's instructions concerning an orderly worship service in his first epistle to the Corinthians. Both leaders have a high value for hearing God's voice prophetically. Both demonstrate a willingness to surrender control in order to be led by the Spirit. They also display a high level of maturity when dealing with adversity—even though, as mentioned, the immediate reaction of Moses to the complaining of the Israelites does not exhibit this maturity, he offers a mature response to Joshua's concern. Lastly, both leaders understand the importance of being part of a healthy leadership team in order to facilitate an outpouring of the Spirit. In Moses' case, this was the reason why the Spirit was put on the elders in the first place—Moses had realized that he was not able to singlehandedly lead the Israelites. The Apostle Paul, meanwhile, clearly lays out a worship order that places a great emphasis on the importance of an entire community being led by the Spirit as opposed to a single individual leading the service.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Pentecostalism is one of the “the fastest-growing religions both in the United States and the world, causing it to become to some the most respected, and to others the most feared, religious development.”¹ In fact, the growth of the Pentecostal Movement has taken place at such a significant pace over the last one hundred years that today approximately 670 million people are attending twenty-three thousand different Pentecostal, Charismatic and Neo-Charismatic denominations around the world.² At the same time, its founder, William Seymour and the Azusa Street Revival, which birthed the Pentecostal movement, are still widely ignored by mainstream church historians.³

This paper will examine William Seymour’s life and ministry and his role as the Father of Pentecostalism. I will first provide a broad outline of Seymour’s biography and the role he played in the birth and leadership of the Azusa Street Revival. In this context, it will be of particular interest to survey the different influences that shaped Seymour’s

¹ James S. Tinney, “William J. Seymour: Father of Modern-Day Pentecostalism,” *The Journal of the Interdenominational Theological Center* 4, no. 1 (September 1976): 34–44.

² Todd M. Johnson et al., “Christianity 2017: Five Hundred Years of Protestant Christianity,” *International Bulletin of Mission Research* 41, no. 1 (2017): 49. Also, Gastón Espinosa, *William J. Seymour and the Origins of Global Pentecostalism: A Biography and Documentary History* (Durham and London, UK: Duke University Press, 2014), 7.

³ For example, in his two-volume, one thousand-page church history book, Justo González dedicates a total of five pages to Friedrich Schleiermacher, yet only half a page to William J. Seymour and the Azusa Street Revival. Cf. Justo L. González, *The Story of Christianity: The Reformation to the Present Day*, 2nd edition, 2 vols. (New York, NY: HarperOne, 2010), 340–41.

life and impacted his theological views, particularly the role that the Holiness Movement and the Evening Light Saints played in Seymour's earlier life. I will also discuss the continuing controversy concerning the question who the founder of the Pentecostal movement was—William J. Seymour or Charles Parham. The following section will seek to answer what type of a leader Seymour was and what was important to him in pastoring the outpouring of the Spirit at the Azusa Mission. Lastly, I will examine whether the core principles outlined in the original thesis can be identified in the way William Seymour pastored the Azusa Street Mission. Specifically, I will aim to answer whether Seymour sought to hear God's voice prophetically, his willingness to surrender control to the Holy Spirit, his maturity when dealing with adversity and whether he was part of a healthy leadership team.

Identifying these core principles in Seymour's life is a particularly challenging endeavor due to a confluence of different factors, the main one being that we are not able to ask Seymour directly. Historical research is restricted by the historical sources that have been preserved through time. Even though Seymour might have followed these principles in his ministry, the historical sources might not have explicitly mentioned them. Secondly, when looking over Seymour's entire life, it is easy to find examples where each of the core principles is present in his life. This, however, does not answer the question whether these principles were essential to how Seymour led the outpouring at Azusa, which would require an empirical study of Seymour's entire life which far exceeds the scope of this paper. Therefore, this paper can only aim to identify individual examples in Seymour's life where he exhibited the core principles laid out in the thesis of this paper. This work cannot attempt to answer the question of how crucial these

principles were in his overall leadership style, which would require a broader, empirical study of his life.

Over the past few decades, several detailed biographies have been written about Seymour's life. Little is known about Seymour's early years. What can be reconstructed is that he was born in Centerville, Louisiana, in 1870 and that his parents were both former slaves. He spent time in Indianapolis, Cincinnati and later in Houston, most likely in an attempt to find employment. It was in Indianapolis that Seymour is said to have had his conversion experience at a colored Methodist Episcopal Church. However, he left this congregation after a while because, among other things, they did not believe in "special revelation."⁴

After leaving this church, he came in contact with a group of Christians known as the "Evening Light Saints." This group among the many groups that emerged from the Holiness Movement, a renewal movement that emphasizes Wesley's teaching on "entire sanctification" as the second work of grace.⁵ It was during his time with the Evening Light Saints that the foundation of his deep conviction of the importance of racial integration within the body of Christ was being laid. Despite the fact that this was during the height of Jim Crow, the Evening Light Saints did not believe that racial prejudice had any place in the church. "While vast amounts of racial prejudice abounded during the late nineteenth century, the 'Saints' abhorred such notions and upheld interracial worship as

⁴ Burgess and van der Maas, eds., "William Joseph Seymour," 1054.

⁵ B. Scott Lewis, "William J Seymour: Follower of the 'Evening Light' (Zech. 14:7)," *Wesleyan Theological Journal* 39, no. 2 (September 2004): 170. Lewis also asserts that Seymour's theology expressed in *The Doctrines and Disciplines of the Azusa Street Apostolic Faith Mission of Los Angeles, California*, reveals the strong influence of the Evening Light Saints. Lewis, "William J Seymour," 179. Also, see Tinney, "William J Seymour: Father of Modern-Day Pentecostalism," 38.

an indicator of the true church functioning in holiness and unity.”⁶ In addition, one should point out that Seymour’s emphasis on sanctification as the second work of grace also resulted from the influence of the Holiness Movement. Seymour was convinced that every believer, following one’s conversion experience, was in need of receiving a separate sanctification experience that would cleanse the person from his sinful nature.

Sometime in 1902 or 1903, Seymour moved to the Houston area where he attended meetings led by Charles Fox Parham. I will examine the relationship between Parham and Seymour more closely below, but suffice to say, when Seymour enrolled in Parham’s Bible school in 1905, he learned about the baptism of the Holy Spirit and the initial evidence doctrine of speaking in tongues. Since Parham’s Bible school was racially segregated, Seymour was only allowed to listen to the lectures from the hallway. Robeck even describes an incident during which Seymour had been excluded from seeking the baptism of the Holy Spirit at the altar of one of Parham’s meetings, because “Parham did not allow for a racially integrated altar.”⁷ Therefore, Seymour could not join the group of people at the end of Parham’s meeting who would ‘tarry’ at the altar in order to receive the baptism of the Spirit.

In early 1906, Seymour received an invitation to pastor a small Holiness mission in Los Angeles, and he decided to accept it against Parham’s wishes, as Parham had plans for Seymour to evangelize the Black people of Texas. His pastorate in Los Angeles was off to a rocky start when the woman who had asked him to pastor her church locked him out because she disagreed with him on the baptism of the Spirit with the Biblical

⁶ Lewis, “William J Seymour,” 171.

⁷ Cecil M. Robeck, *The Azusa Street Mission and Revival* (Nashville, TN: Thomas Nelson, 2006), 47.

evidence of speaking in tongues doctrine. Uncertain about his next move, Seymour was taken in by a couple from the church, and they started to hold prayer meetings at the home of Richard and Ruth Asberry on North Bonnie Brae Street. During these prayer meetings, several members of the Bible study, and eventually Seymour himself, received the baptism of the Holy Spirit and the gift of speaking in tongues. After only a short period of time, the meetings attracted such a large crowd that, at one point, the porch of the house collapsed from the weight of the people, forcing Seymour to find a more suitable meeting space. This new meeting space became the former AME Church sanctuary at Azusa Street where the first meeting took place in mid-April 1906, marking the beginning of a three-year revival that had global consequences.

Seymour was the main leader at the Azusa Street Mission, preaching regularly to hundreds of people who would come from around the world to receive the baptism of the Holy Spirit. The Mission held three services a day and, following the services, many attendees would go to the upstairs part of the Mission, called the Upper Room, where they would “tarry” with an expectation to receive entire sanctification and the baptism of the Holy Spirit. The presence of God was so tangible in that place that on more than one occasion neighbors called the fire department because they saw fire and smoke billowing from the building.⁸ What was so radical about these meetings was the fact that they were racially fully integrated. As Robeck states,

From the beginning, Pastor Seymour envisioned it becoming a multiracial, multiethnic congregation. In keeping with that vision, the mission quickly attracted—and for an extended period of time, it welcomed and maintained—a membership that was broadly representative of various racial and ethnic groups:

⁸ Tommy Welchel and Michelle Griffith, *True Stories of the Miracles of Azusa Street and Beyond: Re-Live One of The Greatest Outpourings in History That Is Breaking Loose Once Again* (Shippensburg, PA: Destiny Image, 2013).

blacks, whites, Latinos, Asians, and Native Americans. . . . It became one of the most racially inclusive, culturally diverse groups to gather in the city of Los Angeles at that time.⁹

To fully grasp how revolutionary this concept of full racial integration was, one needs to understand the cultural context in which these meetings took place. Jim Crow was at its height and, in many areas, Blacks were being lynched and severely oppressed. The cultural condition also helps explain the pending fallout with Charles Parham who came to visit Seymour's Mission in October of 1906. Seymour had asked Parham to visit several times and, prior to Parham's arrival, he had hoped that Parham would become the leader of the new movement. However, when Parham arrived, he was appalled by what he found at Azusa. What upset Parham was twofold: for one, he believed that only speaking in tongues was a true manifestation evidencing the baptism of the Holy Spirit. Yet, attendees at Azusa were experiencing a variety of other manifestations as well, such as laughing uncontrollably, jerking, or "swooning" also known as being slain in the Spirit. Parham compared these manifestations to animalism and spiritualism.¹⁰ Secondly, Parham had racist views. Not only did he hold racist theological views, such as eighth-day creationism and British-Israelism, he also had racist political and cultural views, evidenced by the fact that he spoke regularly at Ku Klux Klan meetings.¹¹ Thus, Parham was horrified to find Blacks, Whites, Latinos and Native Americans worshipping together at Azusa.

⁹ Robeck, *The Azusa Street Mission and Revival*, 88.

¹⁰ Charles F. Parham, *The Everlasting Gospel* (NP: PentecostalBooks.com, 2013), 70–73.

¹¹ Allan Anderson, "The Dubious Legacy of Charles Parham: Racism and Cultural Insensitivities among Pentecostals," *Pneuma* 27, no. 1 (2005): 54–55.

Parham later wrote about his experience while at the Mission: “I have seen meetings where all crowded together around the altar, and laying across one another like hogs, blacks and whites mingling; this should be enough to bring a blush of shame to devils, let alone angels, and yet all this was charged to the Holy Spirit.”¹² Parham felt the need to take over the Azusa Street Mission by asserting that Seymour’s ministry was an extension of his own ministry that had simply gone awry. Seymour and his elders would not allow this to happen, and they asked Parham to leave the Mission. “Understandably, Seymour and the elders—both black and white—of what was known as the Pacific Apostolic Faith Movement did not appreciate Parham’s condemnation. . . . They asked Parham to leave and never come back.”¹³ Instead of leaving, Parham opened a rival congregation within five blocks of the Azusa Street Mission, advertising that his Mission would “conduct dignified religious services, and have no connection with the sort which is characterized by trances, fits and spasms, jerks, shakes and contortions.”¹⁴ Parham initially attracted a few hundred visitors to his rival meetings, but his congregation dwindled quickly. He then decided to pack up and move to Zion, Illinois, in an unsuccessful attempt to wrest control of John Alexander Dowie’s deteriorating religious community project.

Sadly, this was only the first of three direct attacks by whites against Seymour and his ministry. The second controversy was detrimental to the Azusa Street Revival. This episode arose in May of 1908 when Seymour got married to Jennie Evans Moore,

¹² Parham, *The Everlasting Gospel*, 87.

¹³ Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century* (Boston, MA: Da Capo Press, 1995), 61.

¹⁴ Robeck, *The Azusa Street Mission and Revival*, 114.

who was one of the leaders at the Mission from the beginning. Clara Lum, a secretary at the Mission was so upset about this event that she abruptly left to move to Portland, Oregon, to work with Florence Crawford, a former Azusa Street Mission member.¹⁵ There has been much speculation why Clara Lum reacted so strongly to Seymour and Moore's decision to marry. According to C. H. Mason, a friend of Seymour's who had founded the Church of God in Christ denomination, Seymour confided in him that Lum had romantic feelings for Seymour and that Seymour had briefly considered getting married to Lum.¹⁶ Thus, it is entirely possible that Lum left because her feelings were hurt. It is also feasible that Lum felt the Azusa Mission because she felt that Seymour had abandoned his zeal for God's end-time revival when he decided to get married.¹⁷ Most early Pentecostals believed that the *parousia* was imminent and, therefore, anything that did not directly relate to God's end-time revival was simply viewed as a distraction.

The devastating part of Lum's departure was that she took the national and international mailing lists for The Apostolic Faith with her, which, at one point, encompassed more than forty thousand names. One cannot underestimate the importance of these mailing lists in a pre-technological era, which formed the lifeline of the Mission. "Without them, he would not be able to keep in contact with his many supporters. Even more disastrous . . . as early as May 1908 Crawford and Lum began producing the paper, and then in July started giving Portland as the address of the paper. Any forthcoming

¹⁵ Rene Brathwaite, "Tongues and Ethics: William J. Seymour and the 'Bible Evidence': A Response to Cecil M. Robeck, Jr.," *Pneuma* 32, no. 2 (2010): 203–222. 215.

¹⁶ Ithiel Clemmons, *Bishop C. H. Mason and the Roots of the Church of God in Christ* (Lanham, MD: Pneuma Life, 1996), 50.

¹⁷ Brathwaite, "Tongues and Ethics," 215.

financial support was thereby diverted from Azusa Street.”¹⁸ This deeply harmed the Azusa Street Mission, which lost its significance in the larger Pentecostal movement that arose at that time and whose membership continued to dwindle.

The third and final attack was leveled against Seymour in 1911 while he was away from Los Angeles conducting an evangelistic outreach. During his absence, he invited William H. Durham, a pastor from Chicago, to preach at the Mission. A few years prior, Durham had experienced the baptism of the Holy Spirit at Azusa, at which time Seymour had prophetically declared over Durham that wherever he preached, “the Holy Spirit would fall upon the people.”¹⁹ It was a natural step for Seymour to hand over his pulpit to Durham while he was out of town.

However, without Seymour’s foreknowledge, Durham took the opportunity to preach his recently developed doctrine of the “finished work” of Christ on Calvary, advocating “what might be called a ‘single-work perfectionism’ which claimed the eradication of the root of sin and the attainment of ‘entire’ sanctification at the moment of conversion.”²⁰ This directly undermined and stood in complete contrast to the doctrine of entire sanctification to which Seymour and other Wesleyan-Holiness-influenced Azusa leaders held. Cox rightfully points out that “Durham had undercut the entire theological rationale for the revival.”²¹

¹⁸ Brathwaite, “Tongues and Ethics,” 215. Cf. Dale T. Irvin, “‘Drawing All Together in One Bond of Love’: The Ecumenical Vision of William J. Seymour and the Azusa Street Revival,” *Journal of Pentecostal Theology* 3, no. 6 (1995): 32.

¹⁹ Stanley M. Burgess and Eduard M. van der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements*, 2nd ed. (Grand Rapids, MI: Zondervan, 2002), 1057–58.

²⁰ Frank D. Macchia, “Pentecost as the Power of the Cross: The Witness of Seymour and Durham,” *Pneuma* 30, no. 1 (2008): 1. Also, Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal-Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010), 55.

²¹ Cox, *Fire From Heaven*, 62.

Durham's actions to undermine Seymour were not the result of a doctrinal disagreement. Instead, they likely motivated by his own desire to take over control of the Mission, just as Parham had attempted a few years prior. "Durham, believing that Seymour was not capable of leading the revival any longer, used the opportunity to lobby for control of the mission."²² Seymour and his board of trustees only regained control of the Mission by locking Durham out, but not before Durham had convinced a large number of congregants that he was right, resulting in approximately six hundred members leaving the Azusa Street Mission.²³ According to Cox, it was this controversy and his disappointment in Durham that caused Seymour to rethink his view of tongues as the initial evidence of the baptism of the Holy Spirit. "Finding that some people could speak in tongues and continue to abhor their black fellow Christians convinced him that it was not tongue speaking but the dissolution of racial barriers that was the surest sign of the Spirit's Pentecostal presence and the approaching New Jerusalem."²⁴

Seymour continued to pastor the Azusa Street Mission until he died in 1922 from a heart attack, which Clemmons attributes to a broken heart "brought on by resurgent racial attitudes in America."²⁵ Thiselton does not see the origin of the controversies in racism. Instead, he theorizes that the many schisms and controversies were a result of "strong personalities who gave rise to power struggles, just as these occurred at

²² Burgess and Maas, *The New International Dictionary*, 1057-58.

²³ Brathwaite, "Tongues and Ethics."

²⁴ Cox, *Fire from Heaven*, 63.

²⁵ Ithiel Clemmons, "True Koinonia: Pentecostal Hopes and Historical Realities," *Pneuma* 4, no. 1 (1982): 54. Sanders adds that "to glimpse Seymour and his vision is to know the tears, pain and indeed the sadness that eludes from the fact that he spent his entire ministry wrestling with problems of human prejudicial inequalities; when he should have been concerned only with the spiritual call of human souls. It is the wounds from that struggle which caused his young death." Rufus G. W. Sanders, *William Joseph Seymour: 1870-1922* (Sandusky, OH: Xulon Press, 2003), 131.

Corinth.”²⁶ Every single attack against Seymour and the Mission was led by whites. It is, therefore, understandable that Seymour attributed blatant racism as the motivating cause to these attacks. Thus, in Seymour’s *Doctrines and Discipline Minister’s Manual*, which he authored in 1915, Seymour clearly ascribes many of the schisms and controversies to race-related issues. He states that “we want all of our white brethren and white sisters to feel free in our churches and missions, in spite of all the trouble we have had with some of our white brethren causing division, and spreading wild fire and fanaticism.” One can also understand why Seymour changed the constitution of the Mission in 1915 requiring all officers of the church to be people of color. Seymour still believed in the importance of a racially integrated body of Christ, but he viewed this as a necessary compromise to the cultural racism that existed at the time.²⁷

This prevalent cultural racism during Seymour’s time and the decades to follow also played a role in the controversy of who the father of Pentecostalism was.²⁸ For example, Burgess and Maas still refer to Charles Fox Parham as the “founder of the Pentecostal movement.”²⁹ Particularly in the 1940s and 1950s, the predominant view was either that the Pentecostal Movement was a supernatural, leaderless movement, directly initiated by the Holy Spirit or that it originated not with Seymour, but with Parham. Espinosa concludes that “Many writers saw Parham as the founder and driving human force behind Pentecostal origins. Perhaps because some were embarrassed by Seymour’s

²⁶ Thiselton, *The Holy Spirit*, 450–51.

²⁷ Burgess and Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, 1057.

²⁸ For a complete discussion of the different viewpoints of Pentecostal origins, see Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 8–18.

²⁹ Burgess and Maas, “Charles Fox Parham,” in *The New International Dictionary of Pentecostal and Charismatic Movements*, 955.

race and limited education and Parham's alleged misconduct, most simply claimed God was the founder."³⁰

James Tinney was one of the first historians who posited that Azusa was primarily an African American movement and that William Seymour should be acknowledged as the Father of Pentecostalism.³¹ It is true that Seymour first learned about the doctrine of the baptism of the Spirit with the initial evidence of speaking in tongues in Parham's bible school. At the same time, Parham also espoused a number of other doctrines that Seymour, and later Pentecostalism, explicitly rejected, such as the teaching of eighth-day creationism, British-Israelism, conditional immortality, and the gift of tongues always being expressed as *xenolalia*.³² Thus, it is difficult to argue that Seymour's Azusa was simply an extension of Parham's own ministry. Scholars still lack consensus as to the exact origins of the Pentecostal movement and who should be considered the Father of Pentecostalism. Yet, more and more scholars attribute the role of Father and Founder of Pentecostalism to William Seymour.

The following will examine Seymour's leadership style based on descriptions of how visitors, members, and other leaders described the way he led the Azusa Street Revival. What stands out when reading third-person descriptions about Seymour's personality and leadership style are the numerous references to his humility and meekness. For example, Adolphus S. Worrell writes this about Seymour:

³⁰ Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 9.

³¹ Tinney, "William J. Seymour: Father of Modern-Day Pentecostalism," 34–44.

³² Vinson Synan and Charles R. Fox, *William J. Seymour: Pioneer of the Azusa Street Revival* (Alachua, FL: Bridge-Logos, 2012), 124–26. Also, William DeArteaga, "Strange Fire as a Parody of Jonathan Edwards' Theology," in Robert W. Graves et al., *Strangers to Fire: When Tradition Trumps Scripture* (Woodstock, GA: Foundation for Pentecostal Scholarship, 2014), 31–32.

The writer has not a single doubt but that Brother Seymour has more power with God, and more power from God, than all his critics in and out of the city. His strength is in his conscious weakness and lowliness before God; and so long as he maintains this attitude, the power of God will, no doubt, continue to flow through him.³³

Contemporaries who met Seymour often remarked about his soft-spoken demeanor and his humility, which was “unusual for a Christian leader in the holiness movement at that time. Many holiness leaders seemed to thrive on conflict and confrontation. William J. Seymour seems to have taken the opposite tack—one of gentleness, humility, weakness, and graciousness.”³⁴ This is evidenced by the fact that even when he himself had not yet experienced the baptism of the Spirit, he continued to teach it and encourage the attendees at Bonnie Brae House to pray for such a divine grace. For a leader to continue to encourage others to reach for something that oneself has yet to experience requires true humility and vulnerability. Another example of his humility is the fact that “although Seymour was stationed at the front of the church, he had erected no platform for the pulpit. He remained on the same level as the congregants. Both he and they sat on backless benches.”³⁵ Perhaps it was his humility and soft-spoken demeanor that caused dominant white leaders to assume they should attempt to take over the leadership of the Mission.

Related to Seymour’s humble and meek leadership style was the fact that he was not overbearing in the way he led the meetings. Instead, he gave significant room for his congregants to experiment with their newly-found *charisms* in line with what the Apostle Paul outlined in 1 Corinthians 14 as the ideal worship of the church. As such, he “had to

³³ Adolphus S. Worrell, *Apostolic Faith* 6, (February–March 1907): 47.

³⁴ Robeck, *The Azusa Street Mission and Revival*, 92.

³⁵ Tinney, “William J. Seymour: Father of Modern-Day Pentecostalism,” 42.

provide a safe space for his followers to experiment, setting them free to learn their own lessons—sometimes alone. He had to provide a forum for various members of his congregation to make their case or to demonstrate their *charism* in the context of the worshipping community, without fear or recrimination.”³⁶

One example of Seymour’s ability to give congregants room to experiment can be seen in the issue of writing in unknown tongues. As previously mentioned, early Pentecostals agreed with Parham’s teaching that *glossolalia* was always automatically *xenolalia*, the speaking in an existing foreign language. From that, a number of Azusa Street worshippers inferred that every language could also be written and that therefore the newly discovered gift of tongues could also be written down.³⁷

Initially, Seymour was not sure what to think about the phenomenon, and he decided to search the Scriptures concerning the issue, ultimately concluding that he could not find a biblical basis for this practice. In response, he gave the following instructions in the *Apostolic Faith* concerning the matter: “We do not read anything in the Word about writing in unknown languages, so we do not encourage that in our meetings. Let us measure everything by the Word, that all fanaticism may be kept out of the work.”³⁸ Robeck points out the gentleness with which Seymour relays the conclusion at which he arrived.³⁹ He did not condemn the practice of writing in unknown tongues outright or those who practiced it, but he made clear that he would not encourage the practice at the

³⁶ Robeck, *The Azusa Street Mission and Revival*, 111.

³⁷ Thabiti M. Anyabwile, *The Decline of African American Theology: From Biblical Faith to Cultural Captivity* (Downers Grove, IL: InterVarsity Press, 2007), 42.

³⁸ William Seymour, “Everywhere Preaching the Word,” *Apostolic Faith* 10 (September 1907): 1.

³⁹ Robeck, *The Azusa Street Mission and Revival*, 114.

Mission because he was unable to find support for it in the New Testament. Thus, Seymour's leadership role can be characterized as one of "empowering his people for the work of ministry. Just as he had something to offer them, so they had something to offer to him. Ministry flowed in both directions."⁴⁰

Seymour's openness and non-authoritarian leadership abetted the Spirit-led worship style where attendees would share prophetic words, teachings or spontaneously start to sing in tongues. The worship service was focused on the congregation and not so much on its leader. As Bartleman notes, "No subjects or sermons were announced ahead of time, and no special speakers for such an hour. No one knew what might be coming, what God would do. All was spontaneous, ordered of the Spirit."⁴¹

Besides his meekness and humility, it was Seymour's prayerfulness that stood out to many of his contemporaries. Frank Bartleman remarks that "Brother Seymour generally sat behind two empty shoe boxes, one on top of the other [which served as the Mission's pulpit]. He usually kept his head inside the top one during the meeting, in prayer."⁴² Even before arriving in Los Angeles, Seymour had developed a personal discipline of spending a minimum of five hours daily in prayer.⁴³ Thus, Robeck characterizes Seymour as "a man of prayer."⁴⁴

In the third and last section of the historical analysis, I will seek to identify whether and how the core principles identified in the main hypothesis played a role in the

⁴⁰ Robeck, *The Azusa Street Mission and Revival*, 124.

⁴¹ Frank Bartleman, *Azusa Street: An Eyewitness Account* (Alachua, FL: Bridge-Logos, 1925), 63.

⁴² Bartleman, *Azusa Street*, 63.

⁴³ Robeck, *The Azusa Street Mission and Revival*, 93.

⁴⁴ Robeck, *The Azusa Street Mission and Revival*, 93.

way Seymour led the Azusa Street Mission. The first principle of hearing God's voice prophetically was certainly key in Seymour's life. Years before he ever met Parham or pastored Azusa, he understood the centrality of prophecy or special revelation. Its absence was the reason why he decided to leave the Methodist Episcopal Church years earlier. Prophetic utterances were a common and central occurrence at Azusa. For example, Seymour himself prophetically spoke over Durham that God was going to use him powerfully as a preacher. Some of the prophecies shared by members of the Mission were printed in the Mission's newspaper, and the prophecy was clearly seen as an important way how God reveals his plans and purposes.⁴⁵

The same is true for the principle of surrendering control, which has already been described in Seymour's overall leadership style. As such, the worship services at Azusa were spontaneous and focused on how the Spirit would lead as opposed to being bent on following a prescribed and static program. Seymour opened the floor to many who desired to share a prophetic message, a testimony or a teaching. "He invited them to a space made sacred both by the presence of God and by Seymour's commitment to take seriously whatever gifts the people brought to share. He made it clear that it was an open space. And he allowed his people to express themselves even when he disagreed with them."⁴⁶

Concerning the principle of displaying maturity when dealing with adversity, Seymour had ample opportunity to exemplify how he would respond to criticism and

⁴⁵ See a correction of a previous prophecy printed in the mission's newspaper: "In our last issue, there was a prophecy by Sister Mary Golmond of an earthquake coming to Los Angeles. She stated that the Lord had not showed the time, but that it would NOT come on a Sunday. The word 'not' was accidentally omitted." "A Correction," *Apostolic Faith* 3 (November 1906): 3.

⁴⁶ Robeck, *The Azusa Street Mission and Revival*, 92.

opposition. Glenn Cook's account of his first visit at Azusa gives insight into how Seymour dealt with those who opposed him. Cook had decided to go to Azusa for one simple reason: to correct what he considered a heretical doctrine of the baptism of the Holy Spirit. Later Cook reflected on the moment when he took the stage to rebuke Seymour in an undated tract. He reported that "no amount of confusion and accusation seemed to disturb him. He would sit behind that packing case and smile at us until we were all condemned by our own activities."⁴⁷ In response, Cook became convicted that Seymour was right, and he fell on his knees asking for forgiveness and to receive the baptism of the Holy Spirit. Seymour seemed to follow a similar tact with some of the spiritualists who came to Azusa wanting to demonstrate their spiritual power. Many times Seymour did not actively have to intervene and the spiritualists were convicted, saved and delivered sovereignly.

It is astonishing to reflect on the amount of controversy and resistance Seymour faced in his years as leader of Azusa. The three main attacks by Parham, Durham and Lum have already been discussed in detail. In addition to these serious attacks, he also was ridiculed by the media, as the movement received a significant amount of predominantly negative coverage by the local newspaper. Leaders of the Holiness Movement also opposed him openly because of his propagation of the doctrine of the baptism of the Holy Spirit and the gift of speaking in tongues.⁴⁸ Furthermore, Methodists, Nazarenes, Baptists and liberal Protestants criticized his teachings as well.⁴⁹

⁴⁷ Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 321.

⁴⁸ Interestingly, this appears to be a common theme in church history: the leaders of a previous move of God are often the staunchest adversaries of the next move of God.

⁴⁹ Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 66.

While Seymour exhibited a significant amount of restraint when dealing with controversy, this does not mean he was a weak leader. As the incidents with Parham and Durham demonstrate, Seymour would ask individuals who spread a divisive doctrine or attempted to take over the leadership of the Mission to leave. He also offered correction to erroneous doctrines or actions. Sadly, the cumulative rejection he experienced in his ministry did take a toll on Seymour, and in his last years, he battled feelings of rejection: “He perceived himself as someone who ultimately had been rejected by the people he had been called to serve, and feelings of inadequacy attended his later years.”⁵⁰

Lastly, the following will answer how important being part of a healthy leadership team was for Seymour. Looking back at the major controversies outlined above, it becomes evident that the main attacks leveled against Seymour came from unhealthy leaders in his circle. This was the case with Parham who Seymour had invited to come to Azusa in hopes that the former would become the leader of the new movement. In the summer of 1906, Seymour wrote the following in a letter to Parham: “The revival is still going on here that has been going on since we came to this city. But we are expecting a general one to start again when you come, that these little revivals will all come together and make one great union revival.”⁵¹

Instead of honoring what God was doing in Azusa through Seymour, Parham felt the need to rebuke and take over the Mission in order to lead it into an entirely different direction. In this particular incident, it was Seymour’s healthy leadership team, specifically his elders, who thwarted Parham’s attempted takeover bid of the Mission and

⁵⁰ Burgess and Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, 1057.

⁵¹ “Letter from William J. Seymour to Charles Fox Parham,” in Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 162.

asked him to leave.⁵² Parham's wife later quoted her husband concerning the incident as stating that "after preaching two or three times, I was informed by two of the elders . . . that I was not wanted in that place."⁵³ Therefore, this instance shows the negative effect of the attack leveled against Seymour by his mentor and, later, a fellow leader, Charles Parham. It also shows, however, how his own leadership team took charge in the face of this attack and barred Parham from continuing to espouse his divisive teachings at the Mission.

It is understandable why Seymour would have changed the constitution of the Mission in later years to stipulate that only people of color could be part of the senior leadership team. Thus, Article C of the *Constitution of the Apostolic Faith Mission* from 1915 states that, "the Bishop, Vice-Bishop and Trustees must be people of color."⁵⁴ However, as Synan and Fox rightfully point out, Seymour did not do this because he was motivated by racism. Instead, "Seymour's exclusion of whites from leadership at Azusa was not done vindictively, but reluctantly, and with an aim to stop racial divisiveness."⁵⁵

By and large, one has to conclude that it was the contentious leaders who leveled the greatest attacks against Seymour and the Azusa Street Mission. It raises the question of whether a stronger, healthier leadership team might have sustained the move of God at Azusa for a longer period of time. Perhaps a stronger, healthier leadership team might

⁵² "Some are asking if Dr. Chas. F. Parham is the leader of this movement. We can answer no . . . We thought of having him to be our leader . . . Bro. Seymour is simply a humble pastor of the flock over which the Holy Ghost has made him overseer." "The Apostolic Faith Vol. I No. 4," in William Seymour, *The Azusa Street Papers* (NP: CreateSpace Independent Publishing Platform, 2012), 81.

⁵³ Sarah E. Parham, *The Life of Charles F. Parham, Founder of the Apostolic Faith Movement*, The Higher Christian Life (New York, NY: Garland, 1985), 163.

⁵⁴ Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 259.

⁵⁵ Synan and Fox, *William J. Seymour*, 142.

have shut down Durham's divisive teaching sooner in Seymour's absence, which, in turn, could have prevented the more than six hundred members leaving the Mission. Perhaps if the leaders who ministered alongside Seymour had been less divisive, it would have prevented some of the power struggles at the Mission. One can only speculate. This does underscore, however, the importance of having a healthy leadership team and the damage that can take place in lack thereof.

Examining the life of William J. Seymour provides valuable insight into how to pastor an outpouring of the Holy Spirit. For one, his life shows the unique challenges a leader faces when pastoring an outpouring. In many ways, the congregation at Azusa was confronted with entirely new and unique challenges. Seymour had to figure out how to pastor a fully integrated congregation when the prevailing cultural norm was marked by race and gender inequality. Many of the manifestations occurring at Azusa, while known in earlier church history, were entirely uncommon during Seymour's time and, therefore, were often attacked and condemned—even by the likes of Charles Parham and other Pentecostal leaders.

The issue of writing in tongues is a good example of the challenges Seymour faced. It forced Seymour to search the Scriptures in order to seek an understanding of this phenomenon. One can easily understand how the early worshippers at Azusa might have assumed that the gift of tongues, understood as an existing language, or *xenolalia*, could be written down. For Seymour to pastor the outpouring well, he had to be willing to allow phenomena to happen even if he did not fully understand them. Yet, he also had to bring correction to the abuses and extremes that occurred at Azusa. This was a careful

balancing act—overreaching on either side had the potential of quenching the Spirit’s activity.

In examining the core principles outlined in the thesis of this paper, several things stand out. Seymour was a leader who was willing to surrender control of a meeting to the Holy Spirit. Instead of following a set program, he allowed a high degree of spontaneity at his meetings. Also, having to endure attacks leveled against him by a number of different individuals and groups, Seymour often exhibited restraint when dealing with his adversaries. Glenn Cook’s account showed how Seymour would deal with those who openly attacked him and his ministry. It affirms the many characterizations of Seymour as a gentle and humble leader. Yet, he also was a strong leader who was willing to bring correction when something took place ‘in the flesh’ or when someone espoused a doctrine with which he disagreed.

Seymour had ample opportunity to learn to deal with adversity. One does wonder whether a stronger leadership team around him might have prevented or disarmed some of the controversies that arose at Azusa. The painful part of Seymour’s life was that the attacks leveled against him came from within—from leaders who at one point had been either mentors, co-leaders or otherwise part of the senior leadership team. Most scholars today agree that a number of these controversies and attempts to take the leadership of Azusa away from Seymour were at least indirectly motivated by the prevailing racism of the time. One might raise the question to what extent Seymour’s humble and meek demeanor might have caused these leaders to think that Seymour was inept at leading the Mission and that they themselves had to take over instead. Thiselton’s conclusion that

some of these divisive events were simply the result of strong personalities and internal power struggles appears to have played a role in the many contentions.⁵⁶

Seymour certainly paid a high price for pastoring the outpouring, dying of a broken heart after feeling rejected by the very people he had wanted to serve. What is even more tragic, the predominantly white historians in the following decades never acknowledged the full extent to which Seymour deserved honor and credit for pastoring the outpouring at Azusa. Only in the last few decades have the history records restored his legacy as the Father of Pentecostalism.

⁵⁶ Thiselton, *The Holy Spirit*, 451.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The focus for each of the previous chapters has been on examining the role certain core principles play in either the prolonging or the premature ending of an outpouring of God's Spirit. This chapter consists of two segments. The first part of this chapter provides a summary of the recent writings of leading contemporary theologians on the subject of pneumatology. In particular, this chapter will seek to answer what, if anything, these theologians write about an outpouring of the Holy Spirit and whether there is room for the concept of a present-day outpouring of the Spirit. To narrow the scope, this chapter focuses on the works by Stanley Grenz, Jürgen Moltmann and Clark Pinnock.

The second part of this chapter will offer broader theological reflections on an outpouring of the Spirit. In particular, this section will provide context in these areas: (1) the nomenclature that is generally used to describe an outpouring; (2) the differing views on whether outpourings can be planned or whether they are always spontaneous events; (3) the markings of a genuine outpouring of the Spirit; (4) the reason for the opposition that often accompanies an outpouring of the Spirit.

Contemporary Views on Pneumatology

Since within the scope of this paper it is not feasible to examine all of the contemporary theologians who have written on the subject of pneumatology, this chapter will hone in on the approach to pneumatology in Stanley Grenz's *Theology for the Community of God*, Jürgen Moltmann's *The Spirit of Life* and Clark Pinnock's *Flame of Love*.¹ What these theologians have in common is that they can all be considered contemporary theologians, even though Grenz passed away in 2005; they all come from a Protestant background; and they all have been schooled in Reformed theology—albeit Pinnock while identifying as an evangelical and emphasizing his Baptist background, his writings today are more closely aligned with Pentecostal theology than with Reformed theology.²

The vast majority of theological works on the Holy Spirit, particularly those written up until the mid-eighties, generally start out with a confession acknowledging that

¹ Stanley J. Grenz, *Theology for the Community of God*, seventh edition (Grand Rapids, MI: William B. Eerdmans, 2000); Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, 3rd edition. (Minneapolis, MN: Fortress Press, 1992); Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1999).

For additional seminal works on the subject of pneumatology, see Michael Welker, *The Work of the Spirit: Pneumatology and Pentecostalism* (Grand Rapids, MI: William B. Eerdmans, 2006); Anthony C. Thiselton, *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, MI: William B. Eerdmans, 2013); Stanley M. Burgess, *The Holy Spirit: Eastern Christian Traditions* (Peabody, MA: Hendrickson Publishers, 1989). Stanley M. Burgess, *The Holy Spirit: Ancient Christian Traditions* (Grand Rapids, MI: Baker Academic, 1990); Stanley M. Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions* (Grand Rapids, MI: Baker Academic, 1997); Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2002); James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament on the Gift of the Spirit* (Philadelphia, PA: Westminster John Knox Press, 1977); Yves Congar, *I Believe in the Holy Spirit: The Complete Three Volume Work in One Volume* (New York, NY: Crossroad Publishing, 1997).

² This is evidenced by Pentecostal theologian's Frank Macchia praise of Pinnock's *Flame of Love*, when he states that "Clark Pinnock is one of those theologians who has graciously come alongside Pentecostals to think with [them] theologically. . . . In the process, he has become one . . . to whom Pentecostal scholars will refer for years to come." Frank D. Macchia, "Pinnock's Pneumatology: A Pentecostal Appreciation," *Journal of Pentecostal Theology* 14, no. 2 (April 2006): 167.

the subject of the Holy Spirit has not received the attention it deserves. This is echoed by Gordon Fee when he laments that, “despite the affirmations in our creeds and hymns and the lip service paid to the Spirit in our occasional conversations, the Spirit has been largely marginalized both in the halls of learning and in the life of the church as a community of faith.”³ At the same time, an increasing number of theologians today point out that pneumatology is no longer what was previously considered “the last unexplored theological frontier.”⁴ The primary reason for the increased interest in pneumatology is due to “the rise of the charismatic movement within virtually every mainstream church [which] has ensured that the Holy Spirit figures prominently on the theological agenda. A new experience of the reality and power of the Spirit has had a major impact upon the theological discussion of the person and work of the Spirit.”⁵ Generally speaking, however, the charge leveled by many Eastern Orthodox theologians concerning the Western Church’s neglect of the Holy Spirit still holds true.⁶

Against this backdrop, I will now turn to a closer examination of Stanley Grenz’s treatment of pneumatology in his widely acclaimed systematic theology work, *Theology for the Community of God*. One of Grenz’s greatest strengths demonstrated in this work is his ability to strike a balance between differing theological views. For example, in his

³ Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson Publishers, 1996), xiv.

⁴ Nicolas Berdyaev, *Spirit and Reality* (London, UK: Semantron Press, 2009), 22.

⁵ Alister E. McGrath, *Christian Theology: An Introduction*, fifth edition (Chichester, West Sussex, U.K.; Malden, MA: Wiley-Blackwell, 2011), 240.

⁶ The Eastern Orthodox Church has for centuries lamented that the Western Church has neglected to give the Holy Spirit the importance He deserves due to the Western Church’s emphasis on Christology at the cost of Pneumatology. “In a general sense, whereas the Eastern church has more consciously built its theology on pneumatological foundations, the whole of Western theology has emphasized Christology.” Kärkkäinen, *Pneumatology*, 79.

discussion of the *Filioque* controversy, Grenz is able to thoughtfully describe the reasons that resulted in the Western Church's decision to include the clause, while at the same time enabling his readers to grasp why the Eastern Church considered this move so offensive that it became the final impetus for the Eastern Church's desire to secede, resulting in the first church schism in 1054.⁷ This balanced approach, in which Grenz attempts to honor and give understanding to both sides of a controversy is evident throughout most of his work.

This ability to discuss a topic from differing viewpoints is sadly missing entirely in Grenz's treatment of the subject of pneumatology. In his seven hundred page work, approximately one hundred pages are dedicated to pneumatology, which at the surface seems to be quite extensive. Upon closer examination, however, it becomes evident how much Grenz follows the classic Reformation theological approach to pneumatology, which Kärkkäinen sums up as follows: "Traditionally, pneumatology has not received a separate locus in Christian systematic theologies. Unlike the doctrine of the Trinity or the church, the discussion of the Spirit has not stood on its own feet, so to speak. Most often pneumatological topics have been incorporated into the doctrine of salvation (soteriology)."⁸ Accordingly, Grenz dedicates only twenty pages to the identity of the Holy Spirit (pp. 357–378) while the remaining one hundred and sixty pages primarily deal with the subject of the Spirit's role in the inspiration of Scripture and soteriology, with only a few side notes covering broader pneumatological issues (pp. 379–458). It is not only noteworthy, however, what Grenz covers in his section about pneumatology, but

⁷ The Filioque controversy was not the only contributing factor in the schism of 1054. The event has to be understood against the political backdrop of the time in which the Western Church asserted more and more influence at the cost of the Eastern Church.

⁸ Kärkkäinen, *Pneumatology*.

it is even more interesting to observe what he omits. Not once does he make mention of any of the gifts of the Spirit. The extensive index in the back of his systematic theology work is conspicuously missing any entry related to *glossolalia* or any of the other *charisms*.

Concerning the outpouring of God's Spirit, Grenz postulates that Pentecost was a one-time event in history that cannot be repeated, and, therefore, he discourages Christians to desire a personal Pentecost experience. He holds that "as the grand fulfillment of prophecy, Pentecost was a non-repeatable event. Its singularity arises from its importance as a milestone in the history of God's activity marking the inauguration of the new age. The Spirit entered the world in a unique way at Pentecost. This entrance can only occur once."⁹ Instead of Christians praying for a personal outpouring of God's Spirit, he admonishes them to remember that "now the church lives in the post-Pentecost era. The waiting is over! The Spirit is come! Rather than praying for the Spirit's coming, our task is to 'walk in the Spirit,' that is to appropriate the Spirit's dynamic."¹⁰

Against Pentecostal's emphasis of a second baptism in the Spirit, Grenz re-emphasizes his earlier statement that Pentecost is a historical, corporate event in which the Church gets to share. It is entirely to be considered as a one-time event in the past that should not to be desired in the individual lives of the believers. He proposes that "the non-repeatable nature of that event calls into question the emphasis on a personal experience of Pentecost."¹¹ He further bolsters his line of argument by pointing out that, in writing the book of Acts and in his description of the events in Acts chapter 2, Luke

⁹ Grenz, *Theology for the Community of God*, 370.

¹⁰ Grenz, *Theology for the Community of God*, 371.

¹¹ Grenz, *Theology for the Community of God*, 419.

was interested in relaying a historical narrative and his objective was not to convey a foundation for theological doctrine.¹²

The absoluteness and one-sidedness with which Grenz argues his viewpoint on the question of a personal baptism of the Spirit is disappointing, particularly considering that—as mentioned above—for most other topics, the strength of his work lies in his ability to beautifully argue controversial topics from both sides with a clear desire to show that there is validity to each side of an argument. This appears to be missing entirely in Grenz’s treatment of the baptism of the Spirit, which is particularly discouraging because he thereby dismisses the five hundred million believers who identify as Pentecostals or Charismatic Christians and who form the stream of Christianity that experiences the most significant growth across the globe.

Furthermore, his vehement insistence that Pentecost was a one-time, non-repeatable event is troublesome as his stances does not agree with Luke’s narrative within the Book of Acts. In that passage, Luke notes that following the Pentecost experience in response to the disciples’ prayer for boldness in the face of threats of persecution, “the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness” (Acts 4:31, NRSV). This verse clearly states that they were “all” filled. This “all” must include at least a number of those believers who were present in the upper room in Acts 2 and who had already been filled with the Holy Spirit. Yet, Acts 4 is clear in stating that “they were all filled.” Thus, even the earliest believers did not experience Pentecost as a one-time, non-repeatable event. Further, how does Grenz explain the innumerable testimonies from revival history that

¹² Cf. Grenz, *Theology for the Community of God*, 421.

describe the start of those revivals in similar vernacular as what is relayed in Acts 2?¹³

Finally, it is true that Luke's main objective in preserving the historical narratives of Luke-Acts was not to formulate theological doctrine, but the experiences he describes do inform our theology. This is even admitted by Grenz when he writes:

One prominent alternative [to the knowledge of God through reason] suggests that we do not come to know God indirectly (through philosophical reflection and propositional truths) but directly, through some type of personal religious experience. Theology, in turn, is not the ordering of scientific statements about God, but the intellectual reflection on our religious encounter.¹⁴

In my view, this is exactly Luke's objective when he records the narratives about Jesus and the early church in the books of Luke-Acts. He is not simply a historian or an interesting storyteller, but through his narrative, he aims to relay the revelation of God's nature and how we can experience Him. It is understandable that Grenz takes issue with the term second baptism, which Clark Pinnock shares as well: "One could use the metaphor of baptism to refer to it, or one might prefer to reserve the term for initiation. The latter has the advantage of not giving the impression that some Christians and not others are Spirit-baptized."¹⁵ But as Pinnock astutely observes, one should not get hung up on the terminology: "The term is not the issue. Whatever we call it, it is important that the full package of baptismal blessing be quickened in us, however it may do so."¹⁶ Sadly, Grenz not only takes issue with the terminology, but he goes so far as to categorically

¹³ For example, Count Zinzendorf, the leader of the Moravian Movement described a similar phenomenon at the outset of the Moravian Revival: "A sense of the nearness of Christ [was] bestowed in a single moment upon all the members that were present; and it was so unanimous that two members, at work twenty miles away, unaware that the meeting was being held, became at the same time deeply conscious of the same blessing." Greenfield, *When the Spirit Came*, 12.

¹⁴ Grenz, *Theology for the Community of God*, 47.

¹⁵ Pinnock, *Flame of Love*, 169.

¹⁶ Pinnock, *Flame of Love*, 169.

deny the existence of a post-conversion infilling of the Spirit and concludes that “we need not await or expect any subsequent experience of the Spirit which could mediate to us a greater relationship to him or a deeper experience of his power.”¹⁷ Again, this not only flies in the face of innumerable accounts of revival history but also single-handedly dismisses the experience of Grenz’s Pentecostal and Charismatic brothers and sisters. At a minimum, Grenz would have been served well by treating this issue like the other controversial issues in his systematic theology work where he demonstrates his ability to showcase opposing viewpoints in a fair and balanced manner.

Before turning to Jürgen Moltmann’s, *The Spirit of Life*, it is important to get a better understanding of how this work came into existence as Moltmann—by his own admission—never planned to write a dedicated book on the subject of pneumatology.¹⁸ Moltmann, just like Grenz, was schooled in Reformation theology. This explains why “in his early publications, one is hard pressed to find any sustained, substantive statement concerning the Spirit. In fact, one could go so far as to say that pneumatology in Moltmann’s early writings is ‘simply non-existent.’”¹⁹ After publishing his seminal theological work, *Theology of Hope*, Moltmann received wide-spread criticism for his lack of any mention of pneumatology: “Noel Erskin has . . . claimed that the Spirit here in Moltmann is little more than ‘the living remembrance of the living and crucified Christ

¹⁷ Grenz, *Theology for the Community of God*, 422.

¹⁸ On an aside, the English translation of Moltmann’s book, *The Spirit of Life: A Universal Affirmation*, does not fully capture the meaning of its German title: *Der Geist des Lebens: Eine Ganzheitliche Pneumatologie*, which is more closely translated as *The Spirit of Life: A Holistic Pneumatology*.

¹⁹ D. Lyle Dabney, “The Advent of the Spirit: The Turn to Pneumatology in the Theology of Jürgen Moltmann,” *The Asbury Theological Journal* 48, no. 1 (Spring 1993): 81.

coupled with a lively hope for the Kingdom.”²⁰ It is against this criticism that Moltmann saw that his neglect of the Holy Spirit was part of a much broader issue in which “the underlying problem . . . was not just a lack of attention or imagination on his part; it was, rather, the whole tendency of the Western theological tradition with regard to the doctrine of the Holy Spirit.”²¹ As well, Moltmann recognizes that “both the Reformers of the sixteenth century as well as the early creeds of the church virtually ignored the work of the Holy Spirit in the history of the Son.”²²

As a result, “when we see Moltmann, in his latest book, the unplanned *The Spirit of Life*, devoting for the first time an entire volume to pneumatology, we are witnessing a theologian who has been surprised by the advent of the Spirit, for he frankly writes that the book is for him nothing less than ‘a voyage of discovery into an unknown country.’”²³

From the outset, Moltmann attempts to break out of the traditional mold of Reformed theological thinking instilled by his previous schooling when he disagrees with Karl Barth who generally referred to God and the Holy Spirit as ‘Wholly Other’ who remains hidden and inexperiential. Instead, Moltmann holds more closely to the theology of Friedrich Schleiermacher, who emphasized the importance of the concept of *Gefühl*, which can be literally translated as “feeling” but which denotes more than the English word. *Gefühl* instead describes an inward experience of God’s presence.²⁴ For Moltmann,

²⁰ Dabney, “The Advent of the Spirit,” 96. For an in-depth examination of some of the shortcomings of Protestant theology, see Jon Mark Ruthven, *What’s Wrong with Protestant Theology? Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013).

²¹ Dabney, “The Advent of the Spirit,” 99.

²² Dabney, “The Advent of the Spirit,” 101.

²³ Dabney, “The Advent of the Spirit,” 101.

²⁴ Cf. Kärkkäinen, *Pneumatology*, 127; Pinnock, *Flame of Love*, 10.

this inward experience of God's presence is available to all believers and, in contrast to Grenz, the outpouring of God's Spirit is not confined to a past event: "The experience of God's Spirit is as specific as the living beings who experience him, and as varied as the living beings who experience him are varied."²⁵ Moltmann affirms current-day outpourings of the Spirit and charismatic experiences as genuine and desirable even—and especially—for mainline denominations, and he warns against any moves by church leadership to quench those movements of the Spirit.

Before the mainline churches, the bishops and the synods quench the unfamiliar spirit of the charismatic movement, they should concede to God's Spirit the liberty to awaken men and women, to bring congregations to life, and to seek for forms of expressions which are newer than the traditional liturgies. If our bodies become 'the temple of the Holy Spirit' (II Cor. 6.9), a new body language develops which puts us on the move.²⁶

Furthermore, Moltmann laments that mainline church services are often poverty-stricken in their worship expression, focusing primarily on intellectual reflections about God while excluding the possibility of having direct encounters with God. He makes the poignant observation that these services "are disciplined and disciplinary assemblies for talking and listening. But does the body of Christ really consist simply of one big mouth and a lot of little ears?"²⁷

In line with this it becomes clear that Moltmann certainly believes in continued, post-Pentecost outpourings of the Holy Spirit, which he likens to the source of energy and the divine field of force: "In charismatic experiences God's Spirit is felt as a vitalizing energy. In the nearness of God we are happy and life begins to vibrate. Things

²⁵ Moltmann, *The Spirit of Life*, 180.

²⁶ Jürgen Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (Minneapolis, MN: Fortress Press, 1997), 62.

²⁷ Moltmann, *The Spirit of Life*, 185.

begin to dance when we sense that God surrounds us from every side. . . . That is why Greek calls a charisma *dynamis* or *energeia*.”²⁸

For a theologian to be willing to respectfully and positively write about a subject that he, by his own admission, has never experienced, requires a tremendous amount of humility. And yet, this is exactly what Moltmann does when he dedicates an entire chapter to the topic of *glossolalia*. Moltmann concedes: “I have no personal experience of this phenomenon, so I can neither explain nor dispute it.”²⁹ Most charismatics would probably disagree with Moltmann’s attempts to describe the phenomenon of speaking in tongues, particularly when he uses scream therapy as an analogy to what someone who prays in tongues might feel. At the same time, for someone schooled in Reformed theology to not only affirm the continued existence of the *charismata* but also to encourage congregations to earnestly desire these gifts, just as Paul admonished the Corinthians, requires a tremendous amount of openness and humility. The same is true for Moltmann’s exploration of the subject of prophetic speech and the gift of healing. Moltmann writes:

Jesus does not bring the kingdom of God only in words that waken faith; he also brings it in the form of healings which restore health. God’s Spirit is a living energy that interpenetrates the bodies of men and women and drives out the germs of death. Jesus’ miraculous healings are what Christoph Blumhardt called ‘miracles of the kingdom.’ In the dawn of the new creation, they are really not ‘miracles’ at all. They are completely natural and just what we have to expect.³⁰

For a Reformed theologian, it is quite astonishing to read his affirmations about continued outpourings of the Spirit. In stark contrast to Grenz who viewed Pentecost as a

²⁸ Moltmann, *The Source of Life*, 68–69.

²⁹ Moltmann, *The Spirit of Life*, 185.

³⁰ Moltmann, *The Spirit of Life*, 190.

non-repeatable event and does not even mention the existence of *charismata*, Moltmann encourages believers to seek an experience of the Holy Spirit as well as the power and *charismata* the Spirit wants to release. It is refreshing to hear Moltmann admonishing the church leaders from his own tradition not to shut down any moves of the Spirit. In this, Moltmann becomes a truly prophetic voice, particularly to mainline denominational churches in Germany that were generally not receptive to the workings of the Spirit. One must wonder how much Moltmann's involvement in the World Council of Churches (WCC) informed his thinking about the Holy Spirit. As part of his work with the WCC, he extensively visited different churches in North America, South America and Africa and was exposed to different expressions of faith, including, and prominently, charismatic/Pentecostal expressions.

Before moving on, one must not overlook one important aspect of Moltmann's pneumatology that does not seem to fit neatly with what generally constitutes theological discourse about the Holy Spirit, and it is Moltmann's focus on social justice in the context of pneumatology. To understand Moltmann prominent emphasis on social justice, one has to remember his life story of having been captured in World War II and spending three years as a Prisoner of War first in Belgium and then in Nottingham, UK, where Moltmann became a Christian after having been thrown into a deep existential life crisis due to his involvement in Hitler's war machine.³¹ Having been repulsed by fighting for and acquiescing to the totalitarian Nazi regime, it is only natural that Moltmann's view of theology is heavily influenced by his desire to effect social justice and how Christians are called to be a voice in their society. From this background, one is able to hear

³¹ For the complete story of his imprisonment and his turning to Christ, read Moltmann, *The Source of Life*, 1–9.

Moltmann's critique against charismatics/Pentecostals when he bemoans their lack of involvement in social justice issues. Despite all the positives he sees in the charismatic/Pentecostal movement, Moltmann laments the lack of involvement in desiring societal change:

Nevertheless we have to put a critical question about the neglect of *charismata* in the present-day charismatic movement. Where are the charismatics in the everyday life of the world, in politics, in the peace movement, and in the concern for ecology? Why didn't they join us in protesting against Cruise missiles? If the powers of the divine Spirit are not given us so that we can flee from the conflicts of this world into a world of religious dreams, but if they are given us so that we can testify to the liberating lordship of Christ in the very midst of these conflicts, then the charismatic movement must not turn into a non-political private religion. The criterion for life in the Holy Spirit is and remains the discipleship of Jesus.³²

There is certainly a rich biblical precedent for this social justice emphasis, particularly in connection with the *charismata* of the Holy Spirit. One only needs to read the book of Amos and how God sent him specifically to be a prophetic voice to address the injustice perpetrated by the upper class against the poor. In recent history, equivalents can be found in the prophetic voices of Martin Luther King and Nelson Mandela who, empowered by the Spirit, felt led by God to address the unjust societal systems of their times that kept people entrapped in unhealthy structures. Perhaps we can all learn from Moltmann's prophetic admonishment to remember that we are called to follow Jesus in his mission to "proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, proclaim the year of the Lord's favor" (Lk 4: 18-19). Anyone identifying with the charismatic/Pentecostal camp is served well to remember that the gift of prophecy is not only meant for personal encouragement inside the four walls of the

³² Moltmann, *The Source of Life*, 1–9.

Church but that there is also a prophetic component of addressing social justice issues and becoming a voice for the voiceless.

Further, Moltmann understands the ecological dimension of salvation by the Holy Spirit. Whereas humanity's general disregard for God's sacred creation is rarely talked about in Christian circles, Moltmann sees salvation and ecology directly linked. He states, The response to the plea for the Holy Spirit is the Spirit's coming and remaining, its outpouring and indwelling. People who ask for the Holy Spirit to come to us—into our hearts, into the community we live in, and to our earth—don't want to flee into heaven or to be snatched away into the next world. They have hope for their hearts, their community and this earth. We don't pray 'Let us come into your kingdom' either. We pray 'Your kingdom come *on earth as in heaven*.'³³

If Christians truly believe that the Holy Spirit was poured out on this earth to bring salvation, then it naturally includes the entirety of creation. It is sad that non-Christians seemed to have a greater reverence for this planet whereas evangelicals in the United States seem to have such little regard for this dimension of the Spirit's role in restoring creation. Yet, we have all been called to co-labor with the Holy Spirit in God's salvific restoration plan, which includes a return to treating creation as sacred.

Lastly, this chapter will examine the treatment of the Holy Spirit in Pinnock's *Flame of Love*. Kärkkäinen observes that Pinnock's work on the Holy Spirit is unique as it "discusses the main systematic topics . . . from an explicitly pneumatological perspective. Pinnock wants to challenge theology that in general has given the Spirit a secondary role."³⁴

With this, Pinnock, just like Moltmann, breaks out of the theological mold of his tradition. Pinnock, as mentioned above, comes from a Baptist background, and thus was schooled in Reformed theological thought. However, his own spiritual journey has

³³ Moltmann, *The Source of Life*, 10–11.

³⁴ Kärkkäinen, *Pneumatology*, 139.

aligned him more closely with charismatic/Pentecostal theologians to the point where Pentecostal theologian Frank Macchia refers to Pinnock as “one of those theologians who has graciously come alongside Pentecostals to think with us theologically.”³⁵

Interestingly, even though Pinnock’s work was written in 1996, he still laments the general disregard of the Holy Spirit: “how could so rich a subject have suffered neglect? On other topics there is enough in the tradition to make one feel overwhelmed, but not here. On this one the offerings are relatively sparse.”³⁶ Like Moltmann before him, Pinnock also acknowledges the general issue in Western theology, which has diminished the place of the Holy Spirit and he criticizes that writings about the Holy Spirit have lagged behind other topics. Pinnock points out that “even in the creeds common to East and West, references to the Spirit are brief and occasional, at times sounding even perfunctory. In liturgy one will find many lines praising Father and Son, followed by a phrase ‘with the Holy Spirit’ as kind of an afterthought.”³⁷ Therefore, Pinnock postulates that “it is time for us to heed the East’s complaint that Western Christianity has confined the Spirit to the margins of the church and subordinated it to the mission of the Son.”³⁸

In echoing Moltmann’s lament about the church being called to more than one voice and many ears, Pinnock mourns that

We have placed emphasis on the sermon and the clergy at the expense of the Spirit. We have prized our versions of decency and order so highly that outpourings of the Spirit pose a threat. Many appear afraid of the Spirit, lest their worlds be shaken and they be swept up into God’s Sabbath play. So often we set up barriers to the Spirit and stifle the voices that speak to us of openness and

³⁵ Macchia, “Pinnock’s Pneumatology,” 167.

³⁶ Pinnock, *Flame of Love*, 10.

³⁷ Pinnock, *Flame of Love*, 10.

³⁸ Pinnock, *Flame of Love*, 10.

celebration. ‘Forgetfulness’ may be too kind a word to refer to the problem. We cannot even rule out the possibility of suppression at times.³⁹

Like Moltmann, Pinnock is adamant about the need for receptiveness to the *charismata* and the need to “cultivate an openness to the gifts of the Spirit. . . . There is a flowing that manifests itself as power to bear witness, heal the sick, prophesy, praise God enthusiastically, perform miracles and more.”⁴⁰ Thus, one can safely say that Pinnock is not only affirmative of the continuation of the *charismata* but also of continued outpourings of the Spirit. He even acknowledges, from revival history, those extraordinary encounters in the presence of the Holy Spirit: “History witnesses to revivals of Spirit when God rends the heavens and comes down. At such times people fall under the power, sinners are converted, the sick are healed, and history changed. Let us ask God to disturb our tranquility so that he may surprise, refresh, empower us.”⁴¹ Pinnock is the only one of the three theologians who offers advice to pastors and leaders who oversee a congregation during a time of an outpouring of God’s Spirit, and he cautions that

Leadership is especially needed when the Spirit is flowing freely in the church, to protect it from the abuses of freedom. Revivals are messy and create considerable disorder. At times when the power is being poured out, we should pray for the Spirit to rest on our leaders that they be able to rule us well, for the good of the body. The need of wise pastoral oversight is even greater when the Spirit is breaking through than in ordinary times.⁴²

He is also eager to remind church leadership that ultimate control belongs to the Spirit and that the Spirit cannot be controlled: “The church and its leaders belong to the Spirit—the Spirit does not belong to them. They are subject to the Spirit, who is not

³⁹ Pinnock, *Flame of Love*, 11.

⁴⁰ Pinnock, *Flame of Love*, 129.

⁴¹ Pinnock, *Flame of Love*, 137.

⁴² Pinnock, *Flame of Love*, 131.

under their control. The church is under the reign of the Spirit, not the reverse.”⁴³ He continues in his admonishment that “Leaders should not be trying to control everything but foster life and discern gifts of those under their care.”⁴⁴ Both of these statements speak to the core principles outlined in the main hypothesis of this thesis: the need for healthy leadership and leadership’s willingness to surrender control to the Spirit, which Pinnock also identifies as crucial in the pastoring of an outpouring of the Spirit. Pinnock points out that, for leaders, surrendering control is a tight balancing act. He encourages these leaders to follow the example of the Apostle Paul who condemned certain abuses of the *charismata* while, at the same time, exhorting the Corinthians to pursue these *charismata*.

From this, it is clear that Pinnock not only believes in the continuation of the gifts of the Spirit, but believes in present-day outpourings of the Spirit and even gives advice to church leaders on how to pastor such outpourings. In contrast to Grenz, who denied any validity to the concept of a second baptisms or blessings, Pinnock responds that “some [Christians] experience dimensions of Pentecost early, some later in the Christian life. Though every Christian is washed, sanctified and justified in the name of the Lord Jesus Christ and in the Spirit of God, few realize all that is entailed by it experientially at once.”⁴⁵ Thus, he concludes that it is “normal to experience moments of renewal and release of the Spirit. There always needs to be growth in our relationship with the Spirit. So there is always subsequence, always more.”⁴⁶ Again, this stands in stark contrast to

⁴³ Pinnock, *Flame of Love*, 131.

⁴⁴ Pinnock, *Flame of Love*, 140.

⁴⁵ Pinnock, *Flame of Love*, 168.

⁴⁶ Pinnock, *Flame of Love*, 169.

Grenz who categorically denied the existence of a second blessing or baptism. Instead, Pinnock acknowledges that as we continue to grow in our relationship with the Spirit, there are continued times of baptisms or outpourings of His Spirit on us.

Pinnock is also the only of these three theologians who addresses the possibility of a separation between the experience of conversion and Spirit baptism as described in Luke's narrative of the book of Acts (e.g., the account of the Samaritans in Acts 8:14-15). Pinnock, again in stark contrast to Grenz, believes that there can be times when one's conversion does not include the Spirit baptism. Pinnock concludes: "I take the meaning to be this: if for any reason the Spirit is not present in power in one's life, the situation should be rectified. . . . Whether we call it Spirit baptism or do not is unimportant compared with the problem of Christians who are experientially deficient, who do not know the Spirit's power."⁴⁷

This statement by Pinnock would likely be considered heretical by Grenz, who would never argue from the viewpoint of someone being experientially deficient, because the experience of the Spirit is not on the fore of Grenz's line of thought. Instead, Grenz would argue that a person needs to simply remind himself or herself of the theological importance of what happened at Pentecost and rest in that knowledge, irrespective of one's personal experience of God's power in his or her life.

Pinnock's admonishment for Christians who are lacking the power of the Holy Spirit in their lives appears more in line with Scripture. Christ gave his disciples a clear indicator that would be the proof of the empowerment of the Holy Spirit in one's life when he says to his disciples, "But you will receive *power* when the Holy Spirit has come

⁴⁷ Pinnock, *Flame of Love*, 170.

upon you” (Acts 1:8a; emphasis added). Jesus never required his followers to simply hold fast to a theoretical promise, but he emphasized that they would know without any doubt whether the Holy Spirit had been poured out: they would receive power, the *dynamis* of Heaven.

In conclusion, one might ask in response to Grenz’s writings on the Holy Spirit, why it is that so many Christians live a life devoid of any of the signs that Jesus promised would accompany those that follow him (cf. Mk 16:17-18). There has to be more than simply Grenz’s admonishment to intellectually remember or even ponder what has been accomplished at Pentecost. As stated above, it is disappointing to see Grenz ignore the innumerable voices of revival history and those charismatic and Pentecostal believers who all testify to having experienced a post-conversion second baptism, second blessing or initiation—whatever term one chooses to describe this event. Perhaps it is not entirely fair to compare Grenz with Moltmann and Pinnock as the latter two theologians have written separate works on pneumatology while Grenz’s comments on the Holy Spirit are part of his systematic theology work. At the same time, perhaps the lack of a separate work by Grenz on the topic of pneumatology is an indicator for the low importance he placed on this subject. Finally, one never knows if he may have grappled further with this subject in his later life, had he not passed at the rather young age of fifty-five years.

Moltmann, on the other hand, makes considerable strides in trying to rectify the chronic neglect that was—and for the most part still is—rampant within Reformed theology. He deserves credit for being willing to listen to his critics who bemoaned the absence of any theology of the Holy Spirit in his earlier works. Some theologians would have turned defensive and doubled down on their positions. Moltmann, in contrast, is

willing to humble himself and embark on this journey of becoming a student of the Holy Spirit. Based on revival history and witness from the charismatic/Pentecostal camp, he willingly acknowledges the continued existence of outpourings of the Spirit as well as the continuation of the gifts of the Spirit, even though for some of them he can only present third-person reports because he is lacking first-hand experience of these gifts. Particularly for a theologian who has been steeped in Reformation theology, it is astonishing how far Moltmann is willing to break with his tradition and embrace the importance and centrality of an inner experience of the Holy Spirit. Even theologians who are not able to agree with Moltmann on all of his conclusions will hopefully see the spirit of humility with which he is willing to be challenged outside of his personal grid of experience and comfort zone.

Lastly, Pinnock, even though formally a Baptist and thus Reformed theologian, probably strays furthest from traditional Reformed theology. He not only acknowledges the continuation of the *charismata* and continued outpourings of the Spirit, but goes so far as to encourage Christians to be open to extraordinary Spirit experiences. “God is free to be present as he wills, on a spectrum from ordinary to extraordinary ways. It is simply not under our control. When the power falls, it is marvelous in our eyes.”⁴⁸ Pinnock is a voice that is able to speak to Christians from a broad spectrum of different denominational backgrounds. He is able to argue theology from the place of his Reformed background, while at the same time embracing charismatic/Pentecostal Christians.

⁴⁸ Pinnock, *Flame of Love*, 137.

On an aside, the part of *Flame of Love* that was the most thought-provoking was Pinnock's chapter on "Spirit and Universality" where he warns against the error of restrictivism and makes a case for a more inclusive view of soteriology.⁴⁹ It was particularly surprising to see a book published by InterVarsity Press address this topic. One has to conclude that Pinnock's careful scholarly treatment of the subject of inclusivism at least deserves thoughtful consideration even by theologians who will in the end not be able to fully agree with him on his conclusions.

As someone who was raised in Reformed theological thought, it is deeply encouraging that the voices of theologians, such as Grenz, are balanced and being challenged by the voices of Moltmann and Pinnock. The hope is that the Eastern Church's complaint against the West will not be true much longer, and that the Holy Spirit will finally receive His equal place in the Western Church's theology and the much deserved attention in the life of every believer in the Church.

Theological Reflections on an Outpouring of the Spirit

The challenge in establishing a theological approach to an outpouring of the Spirit lies in the fact that charismatic and Pentecostal theology is first of all experiential and thus not easily defined. As Warrington states, "It is a theology that exists to operate in life and to incorporate an experiential dimension. Pentecostal theology does not operate as other theologies which often only detail a list of beliefs; it does this but also and (more)

⁴⁹ Pinnock, *Flame of Love*, 185–214.

importantly, it insists on exploring them in the context of praxis.”⁵⁰ In other words, Pentecostal and charismatic experiences are highly personal and subjective, which makes it difficult to neatly categorize and define them.

Yet, this project would be incomplete without an attempt at addressing a number of theological questions surrounding an outpouring of the Holy Spirit. Firstly, what does the term “outpouring of the Spirit” actually denote? This chapter will attempt to offer a definition of the term and its commonly used synonyms. This definition leads to the next question, namely whether outpourings of the Spirit can be planned or whether they always happen spontaneously. Thirdly, what are the markings of an outpouring of the Spirit and fourthly, what do theologians see as the reason for the spiritual opposition that often accompanies an outpouring?

For clarity’s sake, I have chosen exclusively to use the term “outpouring of the Holy Spirit” throughout this document. However, for all intents and purposes, the terms “outpouring of the Spirit,” “move of God” and “revival” carry similar and oftentimes synonymous meanings. In charismatic circles, the terms “outpouring of the Spirit” and “move of God” are clearly used synonymously. Generally, the term “revival” also carries the same meaning as the term “outpouring of the Spirit.” However, as I will later address, in some Pentecostal circles, the term “revival” sometimes refers to a series of evangelistic events organized by a local church. In this context, someone may say that ‘church x is holding a revival.’ Surely, the hope is that this series of evangelistic meetings will result in an “outpouring of the Spirit.” More on this below when addressing the question

⁵⁰ Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London, UK; New York, NY: Bloomsbury T&T Clark, 2008), 16.

whether revivals can be planned. In the following, the term “revival” will be used synonymously to an “outpouring of the Spirit.”

How then do we define an “outpouring of the Spirit”? Clark defines it as “a special time in the Church when people are being empowered by the Spirit of God to have victory over besetting sins and habits, boldness to witness, and power to push back the kingdom of darkness through deliverance, healing, and the confrontation of philosophies of demons with the truth of God.”⁵¹ Clark points out that the Hebrew word for revive is *chayah*, which encompasses “‘to be quickened,’ ‘to be made alive,’ and ‘to be restored.’”⁵² Thus, an outpouring of the Spirit can be described as an unusual “divine visitation” when an individual or a congregation is experiencing God’s presence in an unusual way.⁵³ Similarly, Sparks describes revival as “a divine visitation of God’s manifest Presence that produces a sustained habitation of His glory, both within and upon His people.”⁵⁴

In addition to the above, some individuals refer to the term “awakening,” when describing an outpouring of the Spirit. Generally, this term denotes an outpouring of the Spirit that goes beyond the experience of individuals or congregations and instead speaks to a reformation of the surrounding culture and society at large. Thus, McLoughlin posits

⁵¹ Randy Clark, *Baptized in the Spirit: God’s Presence Resting Upon You With Power* (Shippensburg, PA: Destiny Image, 2017), 173.

⁵² Clark, *Baptized in the Spirit*, 171.

⁵³ Cartledge, “Catch the Fire,” 219.

⁵⁴ Sparks et al., *Ask for the Rain*, 13.

that, “revivals alter the life of individuals; awakenings alter the world view of a whole people or culture.”⁵⁵

As mentioned above, in Pentecostal circles, the term “revival” sometimes is used to denote a planned series of protracted evangelistic meetings in hopes of witnessing an outpouring of the Spirit. In this sense, the term “revival” is not synonymous with an outpouring of the Spirit. Crawford follows this Pentecostal definition of revival by positing that, “In its modern use, the term revival has two religious meanings: a series of special services whose purpose is to revitalize evangelical piety, and such revitalization itself. Modern churches hold revivals praying that God will favor their meetings with an outpouring of his Holy Spirit. They plan revival services in the hopes of a revival of true piety.”⁵⁶ This understanding of planning revival as a planned series of meetings with the expectation of witnessing an outpouring of the Spirit goes back to Charles Finney and the Second Great Awakening. Bebbington explains that, “instead of urging prayer for God to bestow an awakening, Finney believed that the Almighty had so ordained that particular methods would infallibly bring [revival]. . . . Revival, on this understanding could be organized into existence.”⁵⁷

Against this classical Pentecostal understanding of revivals that holds that they can be planned or “organized into existence,” I concur with DeArteaga who emphasizes that “all revivals contain an element of God’s sovereignty that the human mind cannot

⁵⁵ William G. McLoughlin, *Revivals, Awakenings, and Reform* (Chicago, IL: The University of Chicago Press, 1980), xiii.

⁵⁶ Michael J. Crawford, *Seasons of Grace: Colonial New England’s Revival Tradition in Its British Context* (Oxford, UK: Oxford University Press, 1991), 3.

⁵⁷ David W. Bebbington, “Revivals, Revivalism and the Baptists,” *Baptistic Theologies* 1, no. 1 (2009): 7. Bebbington also offers a helpful description of the different forms of revival, such as the Presbyterian model, the Congregational style, the Methodist approach, the synthetic model and the modern style. See Bebbington, “Revivals,” 12.

fully comprehend.”⁵⁸ Yes, oftentimes revivals have been preceded by corporate times of repentance, extended times of prayer and fasting or simply an increased level of spiritual hunger for a deeper experience of God’s manifest presence. At the same time, this is not a guarantee. One only needs to look at the International House of Prayer (IHOP), a worship center that pastor Mike Bickle founded in 1999 based on a prophetic word given by a prominent prophetic minister Bob Jones, who perceived that God had told him that Bickle ought to start house of prayer as a center of revival. IHOP places a great emphasis on prayer, fasting and continuous worship.⁵⁹ Yet, while IHOP can be characterized as a thriving ministry with approximately 2,000 members, one is hard-pressed to call it a place that has or is currently experiencing an outpouring of the Spirit. On the other end of the spectrum, Barry Wissler, who today is an apostolic leader of a network of churches, called HarvestNet International, led an outpouring of the Spirit in the mid-nineties at his church, Ephrata Community Church, that was entirely unexpected. Wissler described the beginning of this outpouring as follows:

When I got up Sunday morning I had trouble standing—I was just really weak. I thought I was probably sick or something was wrong. I called one of the Elders and asked them to be prepared to preach, but it lifted, and I gave my message. Seven points; but in point five, I felt something that I hadn't felt before and it wasn't maybe more than about five, ten minutes, but while I was preaching people began to weep.

I closed with an opportunity I assumed for repentance. We never had altar calls. We didn't do that but when I opened it for that, about maybe a third of the congregation rushed to the front; people were weeping. When I stepped off the platform to pray with them, people started to fall over. We didn't have catchers, we weren't expecting anything like that. I think I would have rejected it probably

⁵⁸ William DeArteaga, *Quenching the Spirit: Discover the Real Spirit behind the Charismatic Controversy* (Orlando, FL: Charisma House, 1996).

⁵⁹ Erik Eckholm, “International House of Prayer, A Ministry Growing into a Movement,” *The New York Times*, July 9, 2011, sec. U.S., accessed September 23, 2017, <https://www.nytimes.com/2011/07/10/us/10prayer.html>.

if it wouldn't have been for some stuff I was reading in seminary. Just by chance stumbled across some of Jonathan Edward's stories from the Great Awakening.⁶⁰

Wissler's account affirms the sovereign aspect of an outpouring of the Spirit. Not only was he not expecting an outpouring to occur, but what was happening at his church was so outside of his lived experience and understanding that he would have shut it down had he not just read the accounts of Jonathan Edwards during the Great Awakening.

In summary, in response to the question whether revivals are spontaneous acts of God or whether they can be planned, I would offer that yes, one can position oneself for an outpouring. Many outpourings have been preceded by times of prayer, fasting or corporate repentance. In addition, Scripture affirms that prayer, fasting, repentance, etc. are effective when positioning oneself for an outpouring of the Spirit (cf. Acts 2:1–13, Acts 4:24–31). One must remember, however, that we do not control God. We are well advised to have a more Catholic viewpoint in our attempt at understanding God's actions and allow for a greater element of mystery. One does not fully comprehend why God chooses to bestow a special visitation on one congregation, area or people group at a particular time versus another. Spiritual hunger, which is already a gift birthed by God, is definitely important and often a precursor for an outpouring of the Spirit but, as the example from IHOP illustrates, it does not necessarily lead to an outpouring of the Spirit.

What then are the genuine characteristics of an outpouring of the Spirit? This is the question that Jonathan Edwards, the revivalist preacher during the First Great Awakening, set out to answer. Charged by his opponents of being an “enthusiast” due to the common occurrences of unusual manifestations during his meetings, Edwards attempted to lay out a number of indicators, or evidence, that mark true revival.

⁶⁰ Barry Wissler, interview by author, Lancaster, PA, April 5, 2017.

DeArteaga summarizes Edwards' evidence as follows: "a true revival: (1) raises the esteem of Jesus in the community, proclaiming Him as Scripture depicts Him, Son of God and Savior; (2) works against the kingdom of Satan, which encourages sin and worldly lusts; (3) stimulates 'a greater regard for the Holy Scriptures, and establishes them more in their truth and divinity;' (4) is marked by a spirit of truth; (5) manifests a renewed love of God and of man."⁶¹ To this day theologians use Edwards' list when attempting to outline the core characteristics of an outpouring of the Spirit.⁶²

Why did Edwards deem it necessary to lay out these authenticating evidence of true revival? As mentioned above, Edwards' critics charged him and his followers of being enthusiasts, mainly because of unusual physical manifestations that accompanied his meetings. Edwards himself was wary of many of these manifestations. DeArteaga concludes that, "even though Edwards did not really understand the physical manifestations issue, he at least saw its virtues despite its problems. He argued that the temporary 'enthusiasm,' even in its unseemly form, was incidental to the true move of God."⁶³ These manifestations did not exclusively occur during the First Great Awakening. They seem to accompany almost every major outpouring of the Spirit, albeit not always with the identical expressions. For example, Pentecostals described the baptism of the Spirit in terms of physical sensations. "Partisans frequently reported electrical shocks in

⁶¹ DeArteaga, *Quenching the Spirit*, 43. Based on Jonathan Edwards, *The Great Awakening*, ed. C. C. Goen (New Haven, CT: Yale University Press, 1972), 249–53.

⁶² "Edwards was an avowed proponent of revivalism, but the main problem he faced was how to distinguish the authentic presence of the divine spirit from counterfeit and vain imaginings in the midst of the noise and confusion generated by a return to primordial religious experience." John E. Smith, "Testing the Spirits: Jonathan Edwards and the Religious Affections," *Union Seminary Quarterly Review* 37, no. 1–2 (September 1981): 29.

⁶³ DeArteaga, *Quenching the Spirit*, 43.

various parts of the body . . . Images involving fire, heat, or hot coals appeared almost as frequently as electrical metaphors.”⁶⁴

While the manifestations were not always the same in every revival, they almost always were at the heart of the controversy surrounding an outpouring of the Spirit. John White writes,

Let us settle the fact in our minds that certainly in Scripture, God’s power may produce unusual reactions in human beings. Are such things happening today? Some people are said to tremble when the power of the Holy Spirit rests on them. Some weep or cry out. Others may shake violently and yet others fall to the ground. A few display bizarre bodily contortions. This sort of behavior created problems in the days of Edwards, Whitefield, and the Wesleys. It still does. Many of us feel uneasy in the presence of people who behave strangely.⁶⁵

John Wesley, in whose meetings these manifestations also occurred, grappled with identifying the right way when dealing with said phenomena. He believed that both extremes, overemphasis and complete disregard, ought to be avoided: “The danger was to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances; as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger is, to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were a hindrance to his work.”⁶⁶

John Wesley viewed these unusual manifestations as generally of God. However, he also acknowledged that sometimes the devil would copy manifestations to bring disrepute to God’s work. In other cases, it could be the attention-seeking person who

⁶⁴ Michael J. McClymond, ed., *Embodying the Spirit: New Perspectives on North American Revivalism* (Baltimore, MD: Johns Hopkins University Press, 2004), 9.

⁶⁵ John White, “Revival and the Spirit’s Power: A Psychiatric View of Behavioral Phenomena Associated with Healing and Gift-based Ministry,” in Gary S. Greig and Kevin N. Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Regal Books, 1993), 289.

⁶⁶ W. L. Doughty, *John Wesley: Preacher* (Eugene, OR: Wipf & Stock, 2015), 133.

would try to produce the manifestations. Still, Wesley did not consider this as a reason to shut down the manifestations altogether. Wesley argues,

Let us even suppose that, in some few cases, there was a mixture of dissimulation—that persons pretended to see or feel what they did not, and imitated the cries or convulsive motions of those who were really overpowered by the Spirit of God; yet even this should not make us either deny or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond.⁶⁷

Likewise, John White concedes that sometimes these unusual phenomena are employed by insecure individuals who are seeking attention. In order to avoid rewarding any attention-seeking behavior, he commends Charles Wesley's method, who held it was "better to ignore unobtrusive performances and ignore noisy ones. . . . If love is to be shown, it is better shown at other times than as a reward for a demonstration."⁶⁸

In his impartation meetings, Randy Clark would often offer the following explanation as to why individuals would exhibit unusual physical manifestations when they are overcome by the power of the Spirit. In his view human beings are wired for a lower voltage, but when the power of God comes upon a person, it comes at a higher voltage than what we are used to, which may explain why some individuals, who have felt overcome by the power of the Spirit in their physical bodies, have reported that there were moments when they were afraid they would die if this current of God's power in their body would continue much longer. The physical manifestations, according to Clark, are the outward manifestations of the deep, powerful work that God's Spirit is producing

⁶⁷ Doughty, John Wesley, 133.

⁶⁸ White in Greig and Springer, eds., *The Kingdom and the Power*, 291–92. White also offers the following helpful advice: "If God should have an unusual experience in store for you, and if that should help your relationship with God, well and good. But the experience itself is neither here nor there, except for being an evidence that God is moving in revival. It is your relationship with God that matters." White in Greig and Springer, eds., *The Kingdom and the Power*, 319.

inside a person.⁶⁹ Thus, it is not about the manifestation. It is about what the manifestations produce in the individuals. As Jesus promised his disciples before his ascension: “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8). In short, physical manifestations are outward signs of the inward working of the Spirit. They should not be feared, nor become the focal point.

Yet, it is exactly these unusual manifestations that often become the main point of criticism against outpourings of the Spirit. Curtis succinctly traces this criticism through every major outpouring of the Spirit:

In seventeenth-century England, Anglican detractors invented the term ‘religious melancholy’ to describe and discredit the spiritually intense and ‘socially disruptive’ practices of dissenting groups such as the Puritans. During the eighteenth century, followers of John Wesley were diagnosed with ‘Methodistical madness’ and committed to asylums. Critics of Anglo-American evangelicalism claimed that the enthusiasm of both the first and second ‘great awakenings’ stimulated a surfeit of anxiety and nervous excitement that often led to ‘religious insanity’ or even suicide. Although late nineteenth-century advocates of ‘modern scientific psychology’ increasingly viewed ‘religious mania’ as a symptom rather than a source of mental illness, popular understandings of the causal connection between ecstatic forms of spirituality and madness remained strong at the time of the Azusa Street meetings, as the Los Angeles Daily Times article attests.⁷⁰

During the Toronto Blessing, it was the phenomena of laughing in the Spirit and the mimicking of animal noises, such as roaring like a lion, that caused detractors to deny this outpouring as a genuine move of God. Another interesting observation is that often an outpouring of the Spirit is most sharply criticized by those who took part in a previous outpouring. The reason for this is that each outpouring looks slightly different. Having preconceived notions about what a future outpouring of the Spirit may look like, can

⁶⁹ Randy Clark, “Impartation,” message given at numerous ANGA conferences.

⁷⁰ Heather D. Curtis, “A Sane Gospel: Radical Evangelicals, Psychology, and Pentecostal Revival in the Early Twentieth Century,” *Religion and American Culture* 21, no. 2 (2011): 195.

cause people to miss it. For example, A. B. Simpson, who had his roots in the Holiness movement, originally struggled with reports from the Azusa Street Revival, even though he and other leaders from this movement had anxiously awaited a global outpouring of the Spirit. He was particularly concerned about reports of people falling into trances and visions. “For at least a decade following the ‘outpouring of the Holy Spirit’ in Los Angeles and elsewhere, radical evangelicals affiliated with the Holiness and Higher Life (sometimes called Keswick) networks from which the Pentecostal movement emerged fiercely debated the revivals’ legitimacy.”⁷¹

Sometimes, individuals disregarded genuine outpourings of the Spirit because the expression of the outpouring was different than expected and did not seem to fit neatly with the same format experienced in previous outpourings. At other times, a fringe manifestation that was likely not from God causes the entire outpouring to be discredited. Therefore, true spiritual discernment appears to be important in every outpouring. Hocken believes outpourings have to be led by a pastor who “ideally discerns what is happening more than he [or she] determines what will happen.”⁷²

Just as it was important to Jonathan Edwards to define the characteristics of a genuine outpouring of the Spirit, today’s leaders are well advised in keeping an open mind, remembering that each outpouring of the Spirit is different. This can be partly explained by the fact that outpourings occur in different cultural contexts. But God has

⁷¹ Curtis, “A Sane Gospel,” 195. As an aside, Curtis believes that status-conscious leaders from affluent socio-economic backgrounds were more critical of unusual physical manifestations than were individuals who were less educated from rural agrarian regions. He contributes this to fact that status-conscious leaders “sought respectability for themselves and upward mobility for their constituents.” Curtis, “A Sane Gospel,” 197. Cf. Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 32.

⁷² Simon Tugwell et al., *New Heaven? New Earth?: Encounter with Pentecostalism* (London, UK: Darton, Longman & Todd, 1976), 33.

also been known to do things differently. One only needs to look at Jesus' healing ministry. At one occasion, a woman receives a healing by touching the hem of his garment (cf. Lk 8:44). At another time, Jesus healed a blind person by smearing a mix of mud and saliva on the blind man's eyes (cf. Jn 9:1–12). There was no one way in which Jesus worked these miracles.

Why should we assume the infinite God who created the universe has to stick by a narrow playbook when revealing Himself in an outpouring of the Spirit? Yes, discernment of the manifestations is important. The ultimate focus, however, should be placed on love. Jesus stated clearly that this would be the one distinguishing mark of his followers: "By this everyone will know that you are my disciples, if you have love for one another" (Jn 13:35). Manifestations and other phenomena can be produced by attention-seeking individuals or even mimicked by the devil. Unless they cause harm, they are not to be quenched, because in the moment it is generally difficult to discern the causation for a phenomenon. Love as the real fruit, however, cannot be artificially produced. This is why Jonathan Edwards also placed love as the highest of affections. Smith writes, "Love, according to Edwards, is the chief of the affections and is, at the same time, the fountain from which all others flow. . . . From that undivided love for God come the other affections which are the fruits of the Spirit."⁷³

DeArteaga reminds his readers that,

It is a fact that revivals are messy by nature. That is, the Holy Spirit moves within a human environment that is always molded by human sin, including encumbering religious traditions and demonic presences. Thus, the manifestations of the Holy Spirit are imperfect and contaminated because of human sinfulness,

⁷³ Smith, "Testing the Spirits," 34.

flawed human institutions, theology and practices. This even happened in New Testament times.⁷⁴

Those who prefer church to be neat and orderly tend to struggle with an outpouring of the Spirit. It can be messy. There can be counterfeits. Along with the numerous testimonies of deep life transformations, there are stories of power abuse by leaders. Several outpourings ended poorly, causing pain to those who were initially touched the most by it. Partly, this corresponds with my own experience. Yet, I echo Randy Clark's question: "My question to the Church is this: As we stand on the cusp of this great move of God's Spirit, will we be offended by new and novel manifestations of the baptism of the Holy Spirit, or will we remain open, observing and examining the fruit?"⁷⁵

⁷⁴ DeArteaga, *Quenching the Spirit*, 58.

⁷⁵ Clark, *Baptized in the Spirit*, 172.

CHAPTER FIVE

PROJECT ANALYSIS

Introduction

The objective of this project was to examine the role of a pastor during an outpouring of the Spirit in order to identify the core principles that either abet or prematurely end a move of God. Based on reflections from my own ministry journey and the findings in the biblical, historical and theological foundations papers, I posited in my hypothesis that certain core principles are a prerequisite in aiding a pastor when leading a move of God. These principles are (1) the ability to hear God's voice prophetically; (2) a willingness to surrender control of a meeting to the Holy Spirit; (3) emotional maturity when dealing with adversity; and (4) a healthy leadership team supporting the pastor. To varying degrees, the research for the foundations papers appeared to suggest that these principles play a pivotal role when pastoring an outpouring of the Spirit.

The goal of the final project was to determine whether leaders who have pastored an outpouring of the Spirit would confirm the stated importance of these core principles or whether there may be different or additional principles that play a pivotal role in pastoring a move of God.

Methodology

The research methodology selected for the final project was qualitative in nature with a phenomenological approach of inquiry via one-on-one interviews, focus groups and surveys. It was important to openly listen to the accounts of leaders who shared their experience with pastoring an outpouring of the Spirit and who could give insight into what ultimately seemed to be important in their ability to pastor the move of God well. Therefore, the goal was not to verify the original hypothesis, but to explore it in an unbiased way, allowing the findings of the final project to vastly differ from the originally stated hypothesis. It was also important that the project would not only focus its attention on the experiences of well-known itinerant speakers, but also lesser-known pastors of smaller local churches.

Since the project intended to learn from peoples' personal experiences that are often nuanced and may differ from individual to individual, the core research methodology of the final project consisted of one-on-one interviews. In order to fine-tune the questions that should be asked during the one-on-one interviews with pastors, I decided to conduct a preliminary interview with a senior academic at a mainline theological seminary who had originally come from a Pentecostal and charismatic background and had been a pastor of a church that experienced an unusual outpouring of the Spirit. This individual's experience during the outpouring was so negative and traumatic that it caused him to abandon his faith in God entirely. Only after many years did he arrive at a place where he was able to re-discover his faith and today, he considers traditional, mainline denominations a safer expression of the Christian faith.

Listening to this individual's painful experience of how an outpouring of the Spirit went awry not only aided in determining what questions to ask leaders during the one-on-one interviews, it also functioned as a way to triangulate the findings of the one-on-one interviews with the leaders and pastors from the ANGA and Revival Alliance networks. "The concept of triangulation is borrowed from navigational and land surveying techniques that determine a single point in space with the convergence of measurements taken from two other distinct points."¹ Incorporating the account of an individual who had had a traumatically painful experience related to an outpouring of the Spirit, provided one of those avenues of triangulation.

The second and main phase of the final project consisted of conducting nine in-depth one-on-one interviews with leaders in the ANGA and Revival Alliance network who all have in common that they led an outpouring of the Holy Spirit. Some of these leaders moved on to becoming apostolic itinerant ministers, such as Mahesh Chavda, Randy Clark, Tom Jones and Larry Randolph. Other individuals have faithfully pastored local churches or headed ministry organizations ever since. The main objective was to ask questions that would be broad enough to enable interviewees to share their own experiences and their lessons learned—both from situations that had been handled well or from personal failures.

A focus group discussion comprised the third phase of the final project. To further triangulate the data from the one-on-one interviews with pastors and leaders, the selected focus group participants consisted of lay members of different churches that several years ago, had experienced an outpouring of the Spirit. Incorporating the experiences of lay

¹ Paulette Rothbauer, "Triangulation," in Lisa M. Given, ed., *The SAGE Encyclopedia of Qualitative Research Methods* (Los Angeles, CA: SAGE Publications, 2008), 892.

church members allowed for a different perspective on the role of the pastor during the outpouring. As is well known, pastors and leaders never lead in a vacuum but in the context of their local church congregation, which is why it was important to give voice to the experiences of these individual church members.

The final component of the project consisted of a survey of the network of ANGA pastors and itinerant ministers. The survey was bifurcated into two separate sub-surveys: one survey for those pastors who have pastored an outpouring of the Spirit and the second survey for those pastors who have never pastored an outpouring but who are eager to experience such an outpouring in their ministry. Not only would the survey results allow for a comparison against the one-on-one interviews, but the data collected also allowed for a comparison of pastors and leaders who have and who have not led an outpouring, highlighting potential discrepancies in how the actual experience of an outpouring may differ from the individuals' expectations.

The different methods of data collection—comprised of the preliminary interview, the one-on-one interviews, the focus group discussion and the survey—were carefully selected to allow for a holistic exploration of the core principles stated in the hypothesis.

Implementation Process

The official data-gathering period of the project commenced in April 2017 with the preliminary interview. The results from the preliminary interview played a pivotal role in the creation of the fulsome list of questions for the one-on-one interviews and the focus group. The main round of one-on-one interviews as well as the focus group discussion took place during the *Voice of the Prophets* conference, which was held in

Lancaster, PA, from April 5 until April 8, 2017. Some preliminary work had to be completed prior to this date, such as identifying the ANGA network pastors who have experienced an outpouring of the Spirit and who would be willing to participate in the one-on-one interviews as well as identifying the church members for the focus group discussion. Since the *Voice of the Prophets* conference is generally attended by a large number of ANGA and Revival Alliance leaders, this made this conference an ideal venue for the interviews and focus group discussions.

The survey of ANGA's network pastors and itinerant ministers went out in late May 2017, and it remained open for approximately four weeks. The survey was closed after having received a total of 66 responses and approximately two weeks had passed without receiving any additional responses.

The focus for the remainder of May through July 2017 was on the transcription of the interviews and the analysis of the interview, focus group and survey results.

Summary of Learning

Results of the Preliminary Interview

To help fine-tune the questions for the research phase of the one-on-one interviews and the focus group discussion, I conducted a preliminary interview with a theological academic who is in a senior position at a mainline seminary and who pastored an outpouring of the Spirit approximately twenty years ago. This interviewee's perspective is deeply valuable because he had such a negative experience during the outpouring that, as a result, he left his charismatic circles and instead found a spiritual home in mainline, non-charismatic church settings. Yet, as a senior academic at a

prominent theological seminary, this individual, referred to as “M” throughout the paper, was able to offer helpful reflections of his negative experience.²

As a back story, M came out of a classical Pentecostal church tradition that in the 1990s was heavily influenced by the Vineyard movement. As a young pastor and recognized prophet, M was actively involved in preaching, prophesying, conducting exorcisms and praying for healing. M characterized what his church experienced during this period as an outpouring of the Spirit accompanied by unusual manifestations, such as being slain in the Spirit, laughing, jerking and even the often-controversial manifestation of hearing people mimic animal noises, such as roaring like a lion. He described that period as marked by a lot of spiritual freedom where “people were just kind of free to respond to what they felt God was doing in their life, like in any way they wanted. If that meant you kicked off your shoes and ran around? You could do that.”

At some point, M felt led to share a prophetic word with the church congregation during his Sunday morning sermon. He had received a word of correction for the church vis-à-vis an image of spiritual milk that the church had been drinking and that had since gone sour. This word came only a few months after one of M’s closest friends and co-pastors of the congregation had lost his wife in an apparent house fire. This friend listened to the sermon after returning from his travel at which point he felt the need to rebuke M by visiting him at home and telling him he was a ‘false prophet.’ At this point in M’s reflection, he shared that something seemed to die inside him, resulting from the strong rebuke of this trusted spiritual mentor and friend.

² To maintain respondent confidentiality, the name of this interviewee has been altered.

What followed was an ouster of M by the church. It was orchestrated by the senior apostle of the church who was unhappy with the Vineyard style of ministry that M and another co-pastor had introduced into the church. The apostle decided he wanted the church to return to the more classical Pentecostal version of ministry.

Another point of disillusionment for M came during a visit to a nearby large Pentecostal church where a prominent itinerant minister had been invited to hold special meetings. M perceived the change in ministry style following this person's visit to this church to be manipulative with the sole objective of hyping emotions through a certain type of worship music and declarations from the pulpit. M likened that new worship style to a "psychosomatic group thing." As a result, M became disillusioned with the charismatic movement and struggled with feelings of shame for having been part of what he sensed to be a manipulative setting. M concludes, "I felt a lot of shame, frankly, because I felt like I had been weak-willed, and as a person who would be taken around to church services as a kind of like a rolling prophet that maybe I was just being manipulated and then I was manipulating other people."

The final death knell of M's negative experience with his charismatic experience came a few years later when it was discovered that M's aforementioned spiritual mentor and fellow co-pastor had not lost his wife in a tragic accident, but that he had actually murdered his wife before covering up his act by setting the house on fire. His stated motivation was that he felt God had told him prophetically to marry another woman from the church, which also brought to light that this individual had had extramarital affairs with at least five other women from the church, representing an utter abuse of his spiritual power. Finally, when M and another fellow pastor decided to leave the church,

several members used so-called “prophetic words” in a manipulative manner to get them to stay. While unsuccessful, this form of manipulation under the guise of sharing a prophetic word, furthered M’s disillusionment with the charismatic and Pentecostal movements. Following M’s departure, the entire church underwent a church split.

Subsequent to these events, M decided to continue his seminary education, but he made a resolve never to allow himself to be caught up again in such a spiritually abusive environment — an environment that he equated with the charismatic/Pentecostal experiences of his life. It caused him to question many of his earlier supernatural experiences and the gifts of the Spirit, such as prophecy, healings, praying in tongues and exorcisms. To this day, M is unsure what to make of those past experiences, because as he personally confesses, part of him still believes in the supernatural experiences of his earlier life. He sums up his current internal struggle with how to view his belief in the supernatural as follows:

I think the Pentecostal world might be more right than it’s wrong. I think that I don’t know. I mean if we can’t encounter God in a meaningful and transformative and personal way, then what’s the point? And then, and what experience did the people who wrote Scripture or kind of shaped our religious traditions, what experiences did they have if not these kinds of experiences that were so life-shattering that they dropped everything that they had and followed Jesus?

M went on to explain that the blatant abuse of power by his spiritual mentor is one of the main reasons he is in theological education, hoping to “prevent the creation of pastors that can do that. Not just kill their wives. I don’t want people to abuse the power that they have in a way that damages the incipient work of the Spirit in the lives of God’s people.”

In reflecting upon these traumatic events and in response to how this abuse may have been prevented, M offered three reasons that in his view were main contributors,

starting with a lack of theological education. M concludes, “I’m a theological educator and, so, one of my first responses is we should have done a better job in theological education.” He elaborates that he wished there had been classes in his Bible college that would have helped him prepare to handle spiritual gifts or an outpouring of the Spirit. M added that in his view, church history classes that provide insight on how the early Pentecostal movement handled similar issues would have been additive. Finally, M emphasized the importance of spiritual discernment—not only by an individual, but by an entire congregation. M shared an experience of attending a Quaker meeting, in which it was explained how to listen to God’s voice and how to discern whether to share a word of God. In this meeting, a metaphor of a “bubble rising up from the deep” was used to describe how God can sometimes speak to individuals. Whereas some “bubbles” disperse before rising to the surface, those that do rise would be deemed as appropriate to share with the congregation, who will then discern together and give honest feedback whether they believe this is God speaking.

Another reason why in M’s view the outpouring of the Spirit turned chaotic and abusive was due to the lack of healthy leadership and the lack of clear checks and balances, which is one of the reasons he prefers the mainline church, as it does have clear hierarchical structures: “I’m so glad that there’s [in my current church context] a diocesan structure that for some is crushing and oppressive, but for me means that if somebody does something wrong they can be stopped before they kill somebody. Literally, kill somebody.” Even though his church had a pastoral team overseen by an apostle, M emphasizes that this apostle did not answer to anyone and in M’s view, “every apostle needs an apostle. Or a college of apostles, and he was a lone ‘dude’ without anybody

else.” Thus, the leadership structure in his former church was marked by a vacuum of any effective accountability or oversight structure. Interestingly, when asked how much spiritual warfare may have contributed to the downward spiral of the outpouring at his church, M shared that he no longer believed in the iniquitousness of evil as he had in the past. Instead, he attributed the end of the outpouring of the Spirit at his church to the fact that “there was just enough human sin to break it.”

In his closing remarks, M stressed the need for healthy structures to handle the power of the Holy Spirit. He likened an outpouring of God’s Spirit to a hydroelectric dam, explaining that, “if you just break open the dam and let all the water flow, it’ll destroy everything. It’s okay for there to be tubes and channels and spin off valves . . . it’s okay to have structure and to throttle things back. I don’t think I knew that.”

The preliminary interview with M was instrumental in shaping the questions for the main interview phase. One of the main takeaways from the interview was, of course, the damaging and lasting impact that a poorly pastored outpouring of the Spirit can have on individuals as well as the broader church congregation. To this day, M continues to grapple with some of the effects of this experience.

In terms of the major lessons learned that may have prevented much of the abuse, M emphasized the importance of having healthy teaching on how to operate in the gifts of the Spirit and how to lead an outpouring of the Spirit. Particularly as a theological educator, M recognizes that sound teaching and education may play a crucial role for churches that are open to the operation of the gifts of the Spirit. This point was particularly interesting, because it was not part of the core principles posited in the

original hypothesis, and it therefore would require additional attention during the main one-on-one interview phase.

The second takeaway from the interview was the importance of discernment and the ability of congregations to learn to listen to God's voice, which was one of the core principles stated in the hypothesis. Thirdly, M expressed the need of having a healthy leadership structure and checks and balances in place. This was also part of the original hypothesis, albeit with a slightly different emphasis. Whereas the hypothesis focused more on the importance of having a healthy leadership team supporting the pastor, M emphasized the need for external oversight of a church's leadership team. M's experience expanded the prerequisite of needing a healthy leadership by placing the emphasis on healthy oversight structures. Lastly, the importance of being able to maturely deal with adversity, while not expressed explicitly, was woven through M's entire story.

In sharing about his experience, M did not elaborate on his view of the importance of surrendering control to the Holy Spirit. At the same time, because of the abuse that occurred at his church, it is understandable why M would emphasize the need for structural oversight and discernment over the importance of surrendering control to the Holy Spirit. – After all, the latter leaves much more room for subjectivity than the former and thus makes meetings prone to manipulation if handled poorly.

Results of the One-on-One Interviews

The primary focus of the one-on-one interviews was to have the interviewees share their story of how the outpouring of the Spirit unfolded in their churches and ministries, what they did to pastor it and what unique challenges they faced in the process. Lastly, since for many of them a considerable time had passed since the outpouring

occurred, another focus of the interview was on the lessons they had learned from and where, perhaps, in hindsight they would have done things differently. It was fascinating to see that the core principles posited in the main hypothesis wove themselves through the interviews like a consistent thread.

On the importance of being able to hear God's voice, most pastors stressed this point either directly or indirectly. For example, Bob Sawvelle who pastors a church in Tucson, Arizona, emphasized the importance of preparing himself for leading his church during an outpouring of the Spirit by spending time in worship and prayer alone with God for two to three hours before his Friday evening renewal meetings. He relayed how important those times of waiting on the Lord were in order to prepare his own heart to hear from God what He wanted to do that night. Sawvelle explains about those times: "I'm not working on a sermon, I'm not taking phone calls. I'm going to get into a place of soaking prayer where I'm going to worship. I'm going to wait on the Lord. I'm going to jot down anything that He shows me." Sawvelle shared that when he was unable to spend this time in God's presence and listening to God's voice, he found it more difficult to follow God's guidance on how to lead the meeting: "My mind's tired from all the activity, all the things that I've had to do, so I'm not as fasted, if you will, in that place with the Lord and His presence to really sense in the meeting what He wants to do." Sawvelle quoted John Wimber, the founder of the Vineyard movement, who would often admonish leaders to ensure they 'stand on the rug of peace' when they minister, so they can hear God's voice and follow His lead.

Peter Young, a pastor of a church in Denver, Colorado, also emphasized the importance of him and his leadership team spending time in God's presence in order to

receive direction from God on how to lead the meetings. Young explains how he and his leadership team practice listening to God's voice as a group: "It starts with getting into Heaven's presence, and so, our leadership team, for example, will spend time, two hours a week. It's our first staff meeting sitting in the Lord's presence. We put on music sometimes, we all pray, we'll just wait, and we ask the Lord, 'What's your direction for our church this week.'" Young also emphasized that the outpouring of the Spirit needs to be stewarded by each leader who needs to learn how to listen "to the voice of the Lord versus trying to emulate somebody else's move." The reason for this, he explains, is that each move of God looks different and is, to a degree, unique. Therefore, one cannot simply copy what one sees working in other moves of God. Each leader and the leadership team therefore have to learn to hear God's voice.

Other leaders mentioned the importance of hearing God's voice prophetically in the context of discerning some of the unusual manifestations. Tom Jones, who led an outpouring at Suncoast Worship Center in Englewood, Florida, shared how God guided him when he was uncomfortable with some of the manifestations he observed among his congregants. Upon sharing with God that some of the manifestations made him uncomfortable and that he doubted God was the author of all of the manifestations, Jones felt God speak to him. He explains, "The way that God speaks to me, it's not an audible voice, but that inward audible voice, it's an inward thing. God simply said, 'You're right. Everything you see is not of me. But, you be careful of plucking it up too quickly, because you don't always know the difference.' Then it was like, 'Oh. Okay. If he's all right with some excess then maybe I can be okay with it.'" Being able to hear God speak to him and teach him in that moment allowed Jones to relax when he observed excesses.

Similarly, Rex Burgher, an itinerant minister, who ministers with his wife Lois and who both carry a powerful anointing to usher in the presence of the Holy Spirit in church meetings, shared of several instances when he and his wife were unsure how to minister to an individual. Once, during a time of impartation when the Burghers had invited Holy Spirit to come and touch teenagers at a youth camp who had never experienced anything like this previously, one teenage boy started screaming because he appeared to have lost his eye sight. When speaking to the frightened and confused teenager, Rex decided to ask God for His insight: “I said ‘Let’s ask the Holy Spirit what’s going on.’ I asked the Holy Spirit and He gave me a word. He said, ‘This kid’s been in pornography. Ask him.’ I said, ‘Have you been into pornography? Are you looking at things you shouldn’t?’ ‘Yes, I have been. I’m so sorry, God.’” Rex then proceeded to walk this teenager through repentance and as soon as the boy asked for forgiveness, his eyesight was fully restored. No rational insight or intuition could have given Rex the understanding in that moment how to minister to this boy. It was only through hearing God’s voice prophetically, that he received insight into the root cause of the situation and how to help minister repentance and deliverance.

Sawvelle relayed an instance where listening to God’s voice brought correction to the way he pastored his church. At a time when his church was short on drummers on the worship team, he felt tempted to recruit a few drummers from other churches who had a heart for the renewal meetings Sawvelle was leading at his church. Yet, listening to God’s voice, he realized that this would have been controlling and manipulative. Sawvelle “felt like the Holy Spirit said, ‘no, no, no, that’s not the right way.’” He

concludes: “That’s just a controlling, manipulative thing. When you participate in those types of practices, it just doesn’t end well. It’s better to trust the Lord to bring those.”

Due to the unique nature of each outpouring and the occurrence of oftentimes unusual manifestations, such as the teenager who temporarily lost his eyesight, it appears to be crucial for pastors to be able to listen to God’s voice in pastoring an outpouring. There are no one-size-fits-all ministry models that can simply be applied to each outpouring, thus emphasizing the importance of a leader’s ability to hear God’s voice.

When relaying their experience of pastoring the outpouring at their churches or ministries, several leaders stressed the importance, and the challenge, of being willing to surrender control to the Holy Spirit. Tom Jones relayed in a very honest way how difficult it was for him to learn to let go of the need to control every aspect of the worship service and instead allow the Holy Spirit to take control. He remarked:

Learning how to structure a church service where there is an outpouring of the Spirit for me was very challenging, because of my personality. Before I went into ministry I was majoring in engineering. I’m a line upon line kind of person. Very concerned about the structure, the organization. I knew how to begin at a certain time and actually quit at a certain time. Everything was laid out. That was my personality. So, it was a challenge for me to then release control.

As part of this challenge, Jones explained that he had to learn to be okay with his church service running longer if the Holy Spirit was moving during the worship service in an unusual way.

Rex Burgher described an incident where the pastor at his former church was not willing to fully surrender control. He was willing to be open to what the Spirit wanted to do at a separate meeting on a weeknight. However, he did not want the same activity of the Spirit on Sunday mornings. Instead, “what he would do is, just when we got right there, he would get up and do an announcement. Break into it. He’d stop it. I would meet

with him afterwards, and the people would come and go ‘Pastor, it was just like we were ready to break through’ and the pastor goes ‘I know, maybe next time.’” As a result, Burgher felt that this pastor stifled the outpouring of the Spirit.

Bob Sawvelle emphasized the need to surrender control to the Spirit as well. When reflecting on some of the most important lessons he has learned in pastoring an outpouring, he remarked, “Some of the most important lessons that I learned through all of this is to really be flexible, be willing to change directions in a meeting. If you're speaking, even if you've got a really well-prepared message, be open. The Spirit may all a sudden say, okay, I want you to do this or minister over this person or highlight someone.” Not only does this comment show the need to be willing to surrender control but it also speaks to the earlier core principle of being able to listen to God’s voice.

Barry Wissler, the apostolic leader of Harvest Net International who previously pastored a prolonged outpouring of the Spirit at Ephrata Community Church near Lancaster, Pennsylvania, described an incident when God’s glory, His manifest presence, appeared at his church with such an intensity that he quickly realized that the moment was so holy that he should not interfere with it in any way: “I remember a period of about probably only 10 minutes, it seemed like a long time, where there was complete silence and the drummer thought he was going to die. It was awesome, I didn't think it was frightening myself but I was afraid to touch it in a wrong kind of way.” He went on to explain that everyone in his church had prostrated themselves and nobody dared to move because of the intensity of the presence of God. Wissler understood that God was moving powerfully and that he should not interfere in any way but surrender control to the Holy Spirit.

Larry Randolph, an itinerant prophetic minister who has witnessed and ministered at a large number of outpourings brings a good nuanced perspective to the principle of surrendering control to the Spirit. He cautions against potential abuse on both sides: on the one hand, applying too much control and thereby shutting down what the Holy Spirit desires to do and, on the other hand, not pastoring the outpouring at all. He explains,

I have been part of helping and stewarding revival and outpouring, and some of the lessons I've learned is that very word there is “stewarding” or “pastoring” a move of God. It's amazing how many people don't get that. In other words, they think if the Spirit of God is touching it, we can't do that. No, when a mother has a child or a baby as a father or mother, although it is a gift from God . . . there still has to be parenting. It still has to be taken care of, there still has to be definition brought to it, there have to be boundaries brought to it.

It appears that the true challenge in pastoring an outpouring of the Spirit encompasses both—to know when to surrender control to the Spirit and to know when to step in, bring correction or move on to a different part of the service. This suggests that there is a deep interconnectedness between a leader's willingness to surrender control to the Holy Spirit and his or her ability to hear God's voice prophetically when leading a meeting during an outpouring of the Spirit.

Concerning the third core principle, every single interviewee relayed stories of how they were challenged by adverse reactions to the outpouring of the Spirit. The resistance came either from members of the church, the leadership team within the church or denominational leaders beyond the local church. Four out of nine interviewees, or 44%, either had to leave their local churches or were asked to leave their denomination.

Broadly, the adversity these pastors faced can be grouped into three distinct categories: firstly, negative reactions from church members or parts of the leadership team concerning unusual manifestations; secondly, and related, declining attendance as some members decided they did not support the outpouring; and thirdly, spiritual warfare.

Several interviewees recalled how their congregants and leadership teams were uncomfortable with some of the unusual manifestations. Some interviewees even admitted that they themselves initially struggled with the manifestations. As mentioned above, Tom Jones admitted that the manifestations initially made him uncomfortable. He explained, “We had the shaking. We had the laughter. We had the falling down. We had the jerks. To be honest with you, I struggled with all of them. The manifestations were not my thing.” He then went on to say that following the initial struggle, he learned to be more comfortable with these manifestations: “The Lord had to walk me through the process of being okay with what was going on in my own church. . . . Naturally, some were excited about it and some were not excited, some thought maybe it was legitimate and some thought maybe it was not legitimate. But, it was a learning experience for all of us.”

In Peter Young’s experience, most of the resistance to the unusual manifestations came from inside the core membership of the church. Unchurched visitors, in his view, did not have the same negative reaction as those who had been coming to church all their lives and thus had preconceived notions of what is permissible in a church setting. He stated, “But it’s the church people that sit there and go, ‘What on earth is happening? We don’t agree with this.’” He added that, as a result, he lost a lot of friendships and his sense of pride. However, in his mind, this was a small price to pay for experiencing a move of God.

Barry Wissler’s response to some of the push back he received from his church members in response to the occurrence of unusual manifestations seemed to be a helpful one. His main approach was not to push back or force anything on the congregants, but

instead provide a safe space where his church members could come together to ask questions and talk about their struggles with the manifestations. He recalled that, “Sometimes, [his church members] would have something that might seem legitimate because there’s always flesh involved in these things as well. I would try not to argue with them about it but just, again, create an atmosphere where they could talk.” This approach seemed to be fruitful in helping his church members get slowly acclimated to some of the more unusual manifestations.

Secondly, most pastors and leaders reported that they initially witnessed the departure of some of their church members. Randy Clark shared that the first time when he pastored an outpouring at his Baptist church, he naively assumed that everyone would be on board. He concluded, “There’s a lot of wounds that happen as there was a tear in the relationships, in the church, my Baptist church. I just thought everybody would want it. Now, I realize that’s not true.” Clark’s lesson learned from this was that it was easier when he planted a new church, which experienced an outpouring, because he was able to set the direction of the church from the outset. Bob Sawvelle admonishes pastors not to get easily offended when long-time church members don’t agree with the outpouring and decide to leave. He cautions,

As a leader, you have to guard your heart to not get offended that this is going on. Because again, some are going to stay, some are going to leave. This is going to happen, but in the end, if it’s the Lord and you’re really following the Lord’s heart on this, he will bring those in and draw those in that you need.

On this point, Tom Jones went even so far as to advise that a pastor should make it easy for people to leave. He recalls that at his church, they would bless those that decided they did not want to be part of the church due to the unusual manifestations of the Spirit. He explains that he remained friends with them with the result that several of

these former church members eventually decided to come back to the church: “What happened is a number of those who in the early period who couldn't accept it, they made a circle and then came back and said, ‘We may not agree with everything we see, but God is here.’ So, they came back.” Rex Burgher called this cow theology—where a pastor needs to allow his church members to “chew” on some of the unusual manifestations they were witnessing. They may in that process discontinue coming to the services, but often times they will return after they have come to terms with it.

Thirdly, several interviewees reported an increase in spiritual warfare during the outpouring. Rex Burgher recalled, “Then you had to have security because all the spiritualists would come in. And the warlocks. And the witches would come in because they are drawn to the anointing and the power and they would walk amongst the people with their hands up doing whatever they do, and so we had to have security.” Mike Hutchings experienced the spiritual warfare more on a personal level, through attacks against his family. Barry Wissler also relayed experiences of warfare that were targeted against his children where he had “some things happen in the house that frightened [his] children. And things that manifested to frighten them at night because [his] kids were both involved in the renewal.”

Mahesh Chavda offered a surprisingly relaxed response to these types of spiritual warfare that come against pastors during an outpouring. He simply sees it as part of the wonderful aspect of the outpouring, likening it to the birth of a baby. He stated, “New life is to be celebrated. Yeah, we have to clean up the baby and give him a bath once in a while. That's how I see it: warfare is part of the package.” He advises pastors and leaders

to focus on praise and worship, which in his view “takes care of much of spiritual warfare.”

In summary, the advice interviewees gave on how best to respond to adversity focused on not being offended or becoming defensive when church members leave, creating a safe space where members can share the questions and struggles they have with some of the unusual manifestations and focusing on praise and worship when faced with spiritual warfare. Randy Clark offered one additional piece of advice to pastors who are praying for an outpouring at their church. He recommends that, “Unless you want to fight the fight and stay in that location, don't take the church into the turmoil that will happen unless you're going to stay.” Therefore, in his view, a pastor who is considering leaving his local church in the foreseeable future should not actively attempt to fan the flames of the Spirit unless he or she is committed to pastor the church through the outpouring. Otherwise, he or she simply risks bringing a split to the leadership team or the body of the church without being able to pastor them through that experience.

Every single interviewee stressed the importance of having a healthy and unified leadership team when pastoring an outpouring of the Spirit. Randy Clark cautions that, “it is very difficult to have a move of God where people in authority don't want it.”

Similarly, Lois Burgher advises that “the pastor needs to share with the leadership and have them experience it. It seems to be the ones that aren't wanting to experience it, don't come to the meetings, or don't want it, are the ones that will come back and stop it.” She recommends to “have a meeting beforehand where you have the fire starter come in and pray just for leadership. . . . Explain things to them. Love them, so they know your heart.” Sawvelle concurs with the importance of having a unified leadership team when he

emphasizes the importance of “getting your team as unified as possible and getting the hearts healed up, common motive, common vision . . . The more you can prepare the wineskin, the better prepared you are to contain the new wine. It is important therefore, that the leadership team experiences the outpouring first, per Mike Hutchings. This also includes providing a safe space for the leadership where they can “get touched, or at least they get an opportunity to dialogue about their fears and what are the things that they fear the most about an outpouring of the Spirit of God.” Both Hutchings and Jones also stressed that it is crucial for a leader to find like-minded men and women around them that can help the leader to debrief and process certain unusual experiences and phenomena.

Sawvelle recommended John Arnott’s strategy in unifying and preparing his leadership for an outpouring of the Spirit. Arnott had made it mandatory for his core leadership team to participate in an emotional healing seminar to help prepare their hearts. In Sawvelle’s view, having a leadership team that has experienced inner healing is crucial to leading said team during an outpouring.

Lastly, Larry Randolph as an itinerant prophetic minister, offered a piece of advice to the prophetic people in a church when dealing with leadership. He warns that immature prophetic people tend to “think their prophetic word trumps every authority and every person in the world, because it’s ‘thus sayeth the Lord.’ And they violate spheres of influence and leadership many times.” Instead, Randolph stressed that prophetic ministers need to respect existing spheres of influence and understand that the leaders will ultimately make the decision in which direction to go.

In listening to the interviewees recall their experience of leading an outpouring of the Spirit, one additional principle that was not part of the original hypothesis was brought up again and again. It is the same point that already surfaced in the preliminary interview with M, namely the importance of teaching about an outpouring of the Spirit, both from Scripture and from church history. To this point, Barry Wissler noted that when the outpouring first started at his church, which occurred in a sovereign and unexpected way, he himself would have rejected it, had he not come across the writings of Jonathan Edwards from the Great Awakening, including Edwards' account of manifestations, such as joy, crying, shaking and falling. Prior to having a Vineyard team from John Wimber's church in Anaheim coming to minister, Randy Clark spent several weeks with his leadership team teaching them about the outpouring of the Spirit—both from Scripture and church history. Then, when the Vineyard team came, and the Clark's church witnessed unusual manifestations, they gave Clark this feedback: “Thank you that you took us through that. Because, by what you were teaching and what you were explaining and what we went through, it gave us a peg upon which we could hang some stuff. But if you hadn't done that, we would have been just totally lost, confused.” Similarly, Peter Young recalled that one of the lessons he had learned from John Wimber was to “steward the anointing by giving explanation to what God is doing.”

In summary, the four initially postulated core principles were all confirmed during the one-on-one interviews. Of the four principles, interviewees had most to share about the challenge of dealing with adversity, emphasizing that pastoring an outpouring comes at a great price, which often is linked to being faced with a great deal of various types of challenges, whether they be negative reactions from church members leading to a

departure of long-time members, push back from denominational leaders or spiritual warfare. As mentioned above, the one-on-one interviews reinforced the takeaway from the preliminary interview concerning the importance of teaching and explaining to a church what they are experiencing based on lessons from Scripture and church history.

Results of the Focus Group Discussion

The focus group discussion aimed at giving voice to the experiences of church members who attended some of the same churches led by the pastors who participated in the one-on-one interviews. As mentioned, incorporating the experiences of these lay church members allowed for a different perspective on the role of the pastor during an outpouring of the Spirit. The focus group consisted of five church members, three women and two men, from two different churches.

When asked about the outpouring, the church members wistfully reminisced about the transformation they experienced in their own lives during that time. One participant recalled that she was drunk in the Spirit for four days after one of the early renewal meetings. She concluded, “It was the best vacation ever. During that time, it was so good, because God was just speaking to me and doing deep, deep things in me, and yeah [sic]. It was just, it was wonderful, so that was one of the great things that happened to me during that time.” This participant’s husband stated that he had been brought up in a legalistic household. What happened to him was a deep realization of the Father’s unconditional love. He remembered that when he read Scripture, it became alive in a new way and he became an avid reader of not only Scripture but other Christian books as well. All of that was sparked by a deep hunger.

Another participant experienced a miraculous healing of numerous chronic injuries she had sustained in a car accident several months prior. Another participant relayed how she experienced deliverance and inner healing from generational sins and emotional wounds she had carried after growing up in a highly dysfunctional family. This healing occurred simply while lying on the floor, resting in the Spirit.

Several participants underscored how impressed they were by the way their pastor handled the outpouring. For example, the pastor at one church pulled all of his prayer ministers aside and admonished them never to push anyone. “He said, ‘I just want you to lay your hand gently on their shoulder when you pray for them. You can touch them, but no pressure, nothing.’” This was one of the ways this pastor wanted to ensure that there was no manipulation, no focus on the manifestations and no hype. If the Holy Spirit would come on a person and that person would go down, fine. But he did not want this to become the focus.

The participants highlighted the importance of leaders needing to be able to hear God’s voice prophetically. One person stated, “I think that the things that you, as a leader, are going to have questions about, that’s important to not shy away from those questions and let the Lord answer them. Let the Lord lead you in Scripture. Let the Lord bring revelation, because . . . God speaks in so many ways, with every move, God is speaking.” They noted that the ability to hear God’s voice during the outpouring is not only crucial for leaders but also for members of the church. One participant relayed how in his view those that completely rejected the move of God in their church, were the ones that were unwilling to hear from God whether He was the author. Those, on the other hand, who “were open to hear what the Holy Spirit was saying and receive from it” were the ones

that may have had initial reservations, but they would be able to overcome many of their preconceived notion of what church should look like.

When asked what advice to give to a young pastor who has never pastored an outpouring of the Spirit in the past, two participants highlighted the importance of surrendering control to the Holy Spirit and realizing that the outpouring might look differently than expected. One participant added, “I think when we have a preconceived idea of what [the outpouring] is supposed to look like, we start to put our hands on it.” In other words, when a pastor is unwilling to surrender control to the Holy Spirit and instead tries to make the outpouring of the Spirit look like something he or she envisioned, the leader runs the risk of being manipulative and controlling, thereby squelching the move of God.

Three of the five focus group participants shared their initial reservation when the outpouring first started. “I have to say,” one participant shared, “at first I was skeptical of it all, because of the manifestations that were going on. I tend to be a more reserved person, and I was watching all this, and I’m like, ‘is this really God?’” This person did not know what to make of the unusual manifestations, such as people shaking, laughing and falling down. Another participant shared the same sentiment and explained that she was looking for the fruit that would be produced in people’s lives. For both individuals, the real turning point came when they were both experiencing some of these manifestations and witnessed firsthand the healing, refreshing and deliverance that followed. Another participant remarked how their pastor allowed the church members to ask their questions in a safe space and the explanation and teaching he would offer them.

Well, [our pastor] did a lot of teaching on, “is this God,” for those of us who had a lot of questions initially, and I think he even created a brochure that we could

[read], since people would come . . . with questions. We did appreciate his heart to show us in the Scriptures where these kinds of manifestations were throughout Scripture. I personally appreciated his ability to address those questions that many of us were having, and teach on that.

This exemplifies that this pastor did not feel threatened by the questions and initial reservations of his church members. Instead, he used this opportunity to offer sound teaching on the subject. This underscores the findings from the preliminary and one-on-one interviews of the importance of teaching about outpourings of the Spirit as exemplified in Scripture or conveyed from church history.

When asked about some of the greatest challenges their pastor faced, participants shared that one of the challenges was simply the additional workload resulting from the many protracted meetings. They also acknowledged their pastor's difficulty of experiencing some resistance from their own leadership team. Several participants emphasized the importance of having a mentor. One participant recommended that each pastor find a Spirit-filled mentor they can trust, recalling "I remember the one time that [our pastor] was just about ready to . . . quit, and got a call from his mentor, who said 'what's going on?' He had a word from the Lord. That's the kind of guy you need on your side when you're going through the rough times." Another participant echoed this recommendation. He felt it was especially important for young pastors to have mentors. In his view, "If there's any advice to pastors, find someone that can mentor you, someone that will be perceptive."

When asked what these individuals missed most from the time their church experienced the outpouring, several participants shared that they missed the tangible presence of the Holy Spirit. They conceded that they still experience God's presence in their meetings, but that during the outpouring, "there was definitely a different level of a

tangible presence of God.” At the same time, the participants expressed that a lot of the fruit remained. Lives had been transformed, physical and emotional healings had taken place and many church members had a deeper understanding of God’s loving character. They also expressed the desire that the next generation would see an even greater move of God, accompanied by salvations. One participant expressed that his prayer was “that the next renewal will just be a major, major shift of people coming from darkness into His kingdom.” He encouraged other Christians to join that prayer and to remain hungry.

In summary, the angle from which the focus group participants looked back at the outpouring at their churches was intentionally different from the view provided by the pastors and leaders. For one, the participants spent most of the time sharing stories about how their lives were directly transformed by the outpouring of the Spirit. This speaks to the profound, positive and lasting impact of an outpouring of the Spirit. Even after the outpouring is over, much of the fruit remains. Also, the level of transformation these participants experienced in a relatively short amount of time ought to make any pastor hungry for an outpouring. The fruit of the outpouring could have never been produced by human effort. This explains why all of the participants deeply desired to witness another outpouring of the Spirit.

The participants affirmed the importance of the four core principles stated in the hypothesis. They also supported the central role of teaching about an outpouring based on Scripture and church history. The teaching appeared to be instrumental in helping initially skeptical individuals overcome their reservations and open themselves up to experiencing the outpouring for themselves.

Summary of the Survey Responses

To further triangulate the responses from the interview phase, a survey was distributed to the pastors and itinerant ministers of the entire ANGA network. Sixty-six ministers responded to the survey, 35 of whom had pastored an outpouring in the past, while 31 respondents indicated they had never led an outpouring. Since the majority of the questions concerning how to pastor an outpouring of the Spirit would only apply to individuals who have actually led an outpouring, respondents were directed to different sub-surveys based on their initial response as to whether they had led an outpouring in the past. Sending the survey to both, pastors who have and have not led an outpouring in the past, provided an interesting comparison of certain responses between the two sub-groups.

For example, an analysis of the ministry tenure of the pastors who have led an outpouring versus those who have not revealed that many pastors who have led an outpouring have generally been in ministry longer than those who have not (see figure 1).

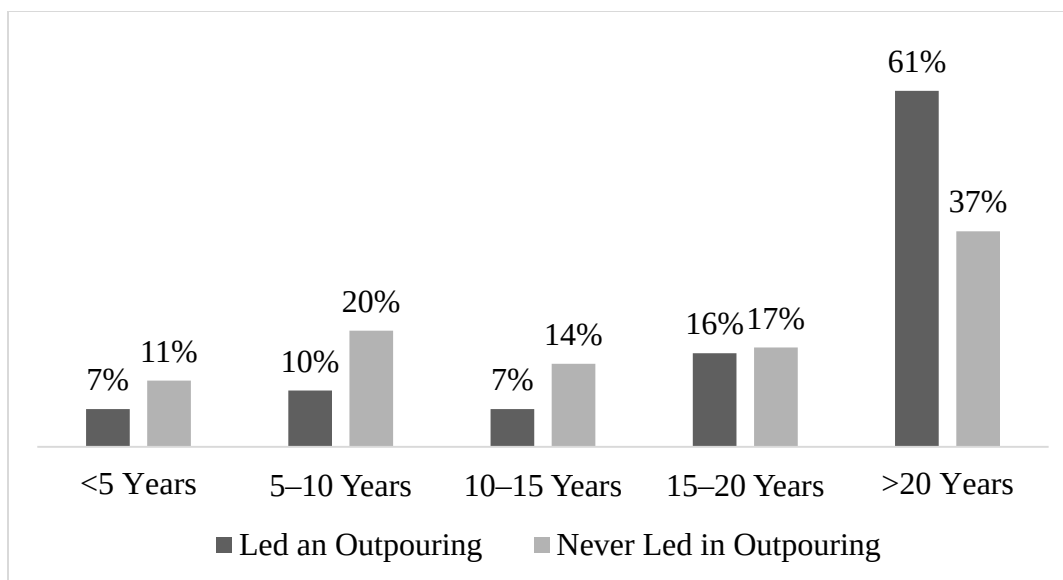


Figure 1. Ministry Tenure of Survey Respondents

The reason for the longer ministry tenure of those that indicated they had led an outpouring of the Spirit in the past may be twofold: it could be a result of simply having been in ministry longer, which may increase the probability of having been in a church environment where an outpouring of the Spirit occurred. The second reason could be more unique to ANGA. Many of the pastors were touched by the outpouring in Toronto, which started 23 years ago, thus, it is probable that many of the outpourings led by these pastors took place around the same time as the outpouring in Toronto.

When taking a closer look at the denominational background of the pastors who indicated they have led an outpouring of the Spirit, it is interesting to note that approximately 10% of pastors led the outpouring in a cessationist church, but all of these pastors have since left those cessationist denominations and either joined a Pentecostal church or a non-cessationist evangelical church as exemplified (see figure 2). Thus, the percentage of affiliation with a Pentecostal church increased from 13% to 19%, the

percentage of non-cessationist evangelicals rose from 16% to 19%, while the percentage of cessationist evangelicals decreased from 10% to 0%.

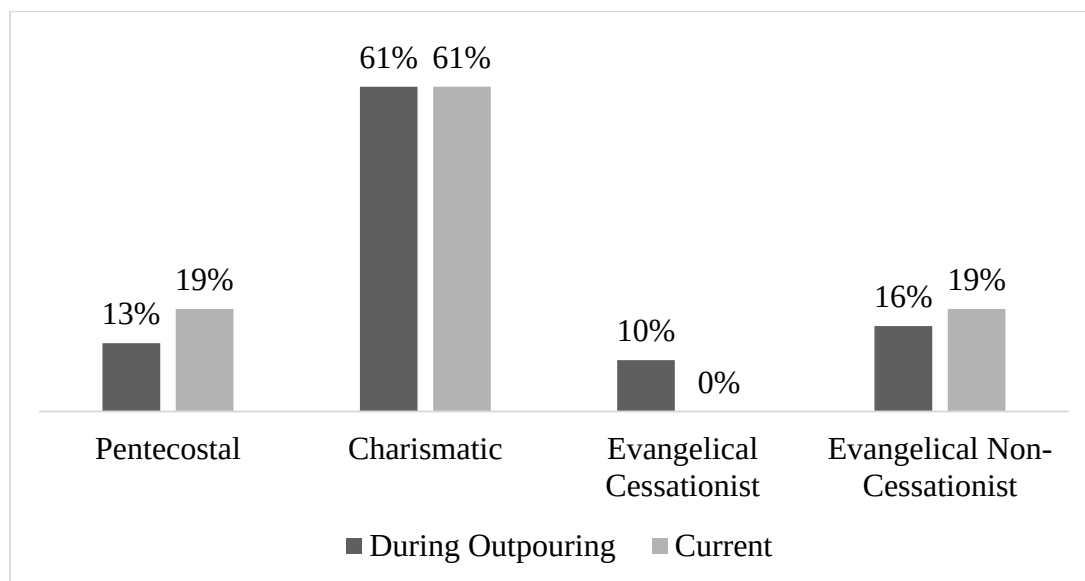


Figure 2. Denominational Affiliation of Survey Respondents

When both groups were asked to rate the importance of the role of a pastor during an outpouring, individuals who had led an outpouring of the Spirit, rated the role of a pastor as more important overall than those respondents who had not led an outpouring in the past (see figure 3). The clear majority, or 74% of pastors who had led an outpouring, ranked the role of a pastor as very important, compared to 49% of pastors who had not led an outpouring. This result indicates that pastors who do not have any experience leading an outpouring may underestimate the importance of the role of a pastor in an outpouring.

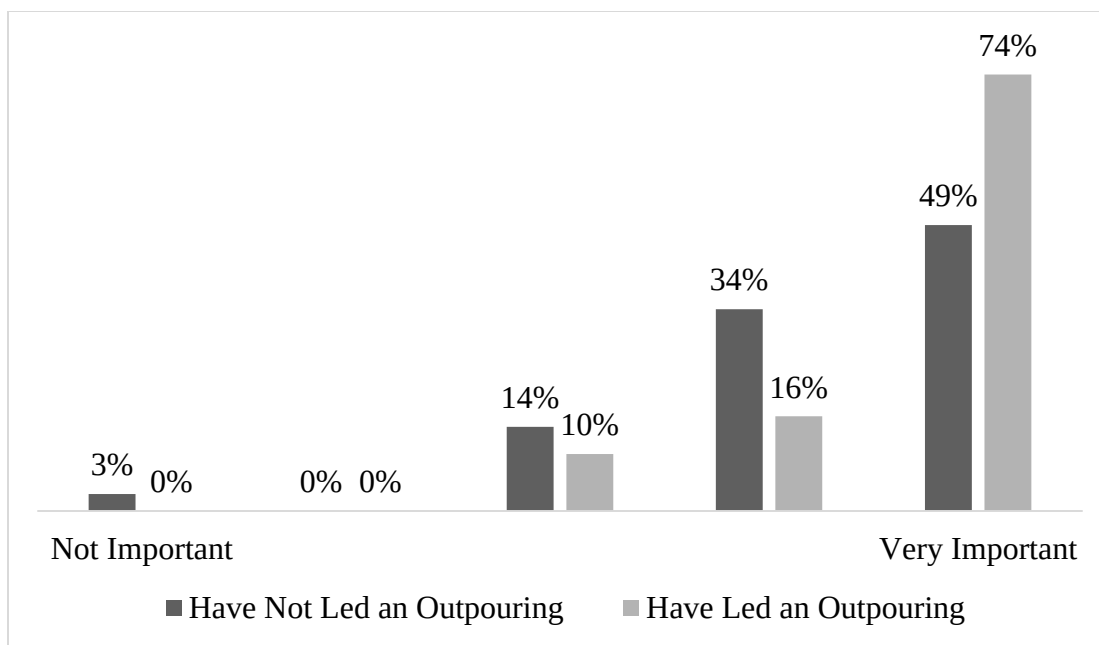


Figure 3. Importance of the Pastor's Role in Leading an Outpouring

The next set of survey questions focused on the experience of the pastors who have led an outpouring. The pastors reported that they witnessed a range of different manifestations, some of which would be considered as unusual in most evangelical church settings. The most common manifestations were tears, laughter and being slain in the Spirit (see figure 4).

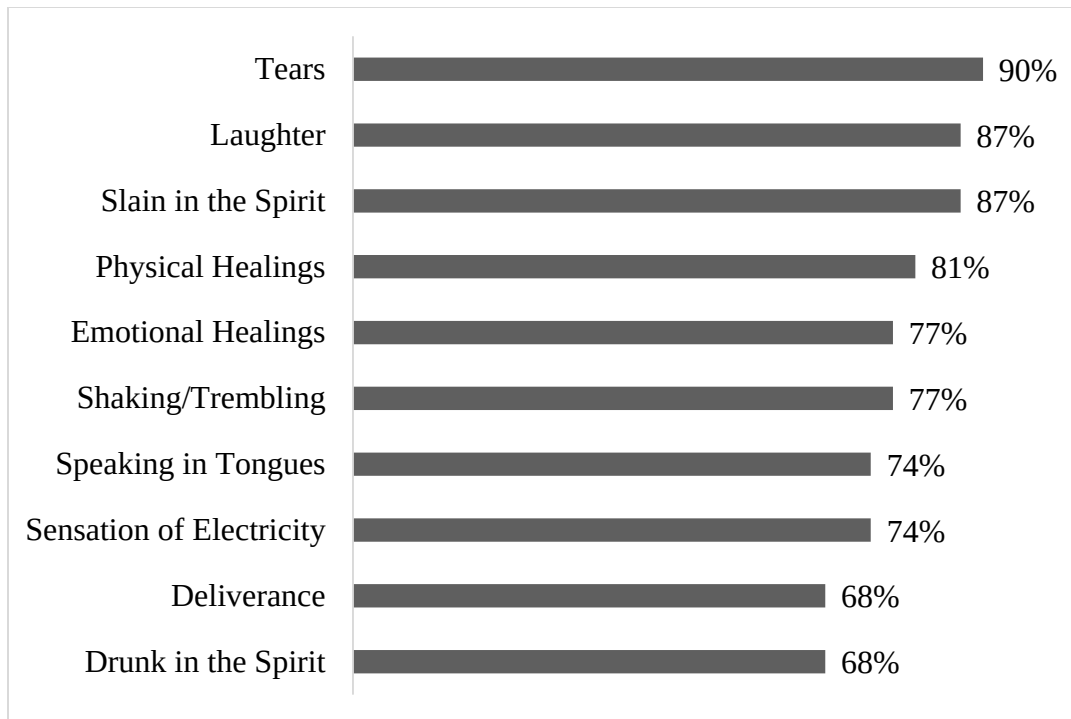


Figure 4. Common Manifestations During the Outpouring of the Spirit

Not surprisingly, 71% of the surveyed pastors who led an outpouring, reported that they lost church members during the outpouring. When asked for the most common reasons for the church members' departure, the majority of respondents attributed the reason to congregants being uncomfortable with some of the manifestations (see figure 5). The second most common reason given for the departure of church members was that the church services had become too emotional and unconventional. These data points support the frequently-made statements of the interviewees who shared painful experiences of losing church members, some of whom had been with the church for a long time and therefore had become close friends, because of their discomfort with some of the manifestations.

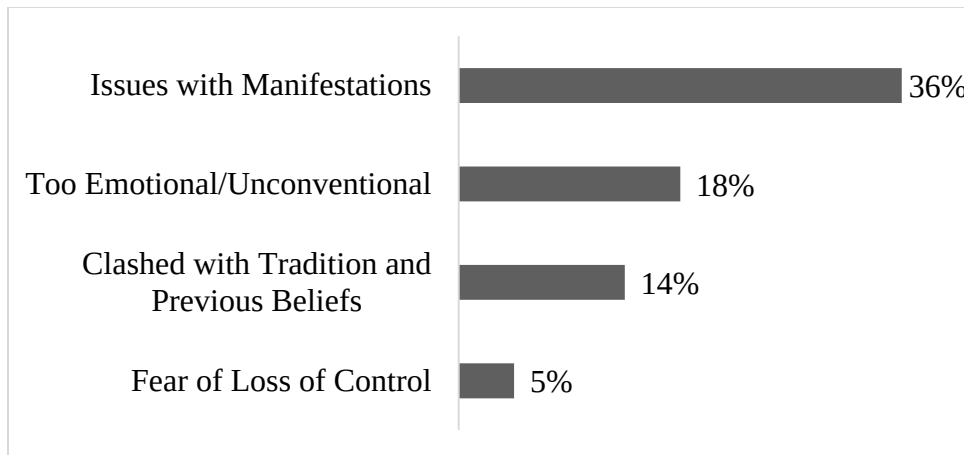


Figure 5. Common Reasons for Congregants' Departure

It is worth noting that while the majority of pastors indicated they lost church members during the outpouring, 81% of the same group of respondents reported that the size of their congregation either remained the same or increased (see figure 6). Thus, the data appears to confirm the frequent statements made during the one-on-one interviews where pastors indicated that, while they lost some long-term members, they also witnessed an influx of new congregants who had heard about the outpouring and who desired to be part of it. For example, in their written account of their experience with an outpouring of the Spirit, the Burghers state, “Revival is not easy. It can often be a struggle. You may lose some of your closest friends, but you will make other friends.”³

The data also supports the stated principle of the importance of displaying maturity when dealing with adversity. It is easy to imagine that the loss of long-time church members and friends is emotionally challenging for any leader. Church members who are uncomfortable with either manifestations or the church service becoming too emotional often involve difficult conversations in which a leader has to display maturity

³ Rex Burgher and Lois Burgher, *When The Fire Falls* (Kingdom Life Ministry, 2015), 53.

in the face of misunderstandings, frustrated congregants and the loss of long-time church members.

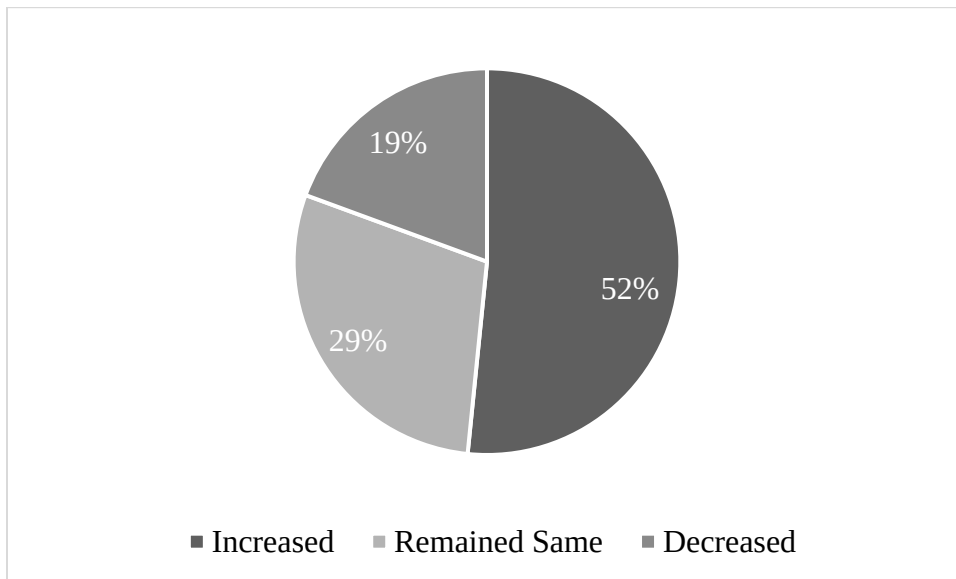


Figure 6. Change of Congregation Size During the Outpouring

Another objective of the survey was to collect data concerning the health and unity of the leadership team as reported by pastors who had led an outpouring. Forty-two percent of respondents who had led an outpouring strongly agreed that there was unity among the leaders of the team, while 32% agreed with the assessment that the leadership team was marked by emotional and organizational health (see figure 7).

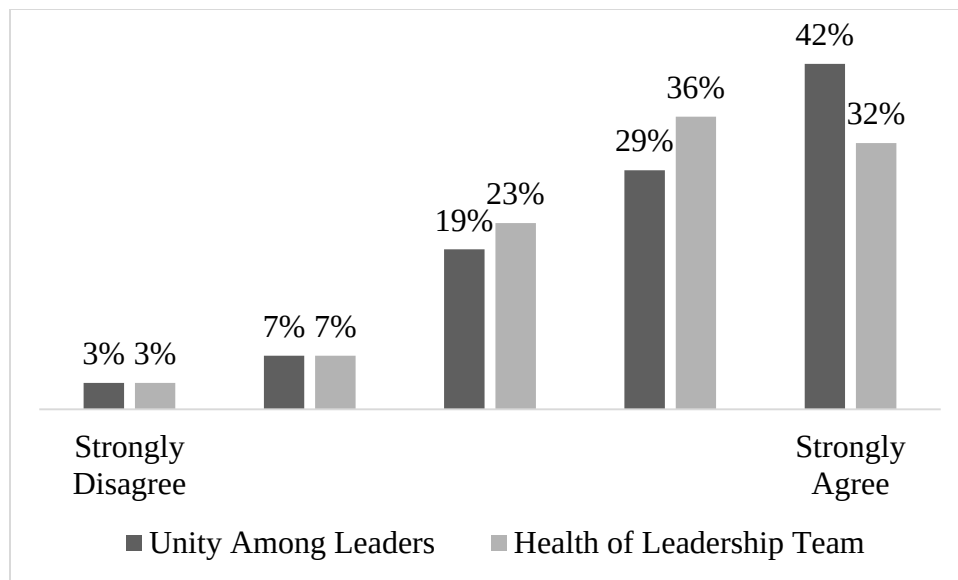


Figure 7. Level of Unity and Organizational Health of Leadership Team

When asked to explain how the presence or lack of unity among the leaders affected the outpouring at their church, several respondents saw a direct correlation between the lack of unity and health and the quenching of the outpouring at their church. One respondent stated that the lack of unity “began to put a ‘damper’ upon the fire that [the church] experienced and the outpouring began to fade.” Another respondent attributed the continued outpouring at his church to the health of the leadership team. The respondent states that, “we are still going today because of the strength of the leadership team and unity.” Yet another respondent identified unity as “one of the major characteristics of the outpouring. We have been having an outpouring for the past two months, and it is still going. We honor each other and our admin team to know how many meetings to call and when to rest and soak. That unity, communication and submitting to one another in love has been huge.” In summary, the survey supports the stated principle of the centrality of having a healthy leadership team.

Regarding the importance and need to be able to surrender control of a meeting to the Holy Spirit, 74% of respondents indicated that the structure of the worship service changed during the outpouring. The changes included more ministry time; a less rigid service structure; and a greater number of worship events and longer services (see figure 8).

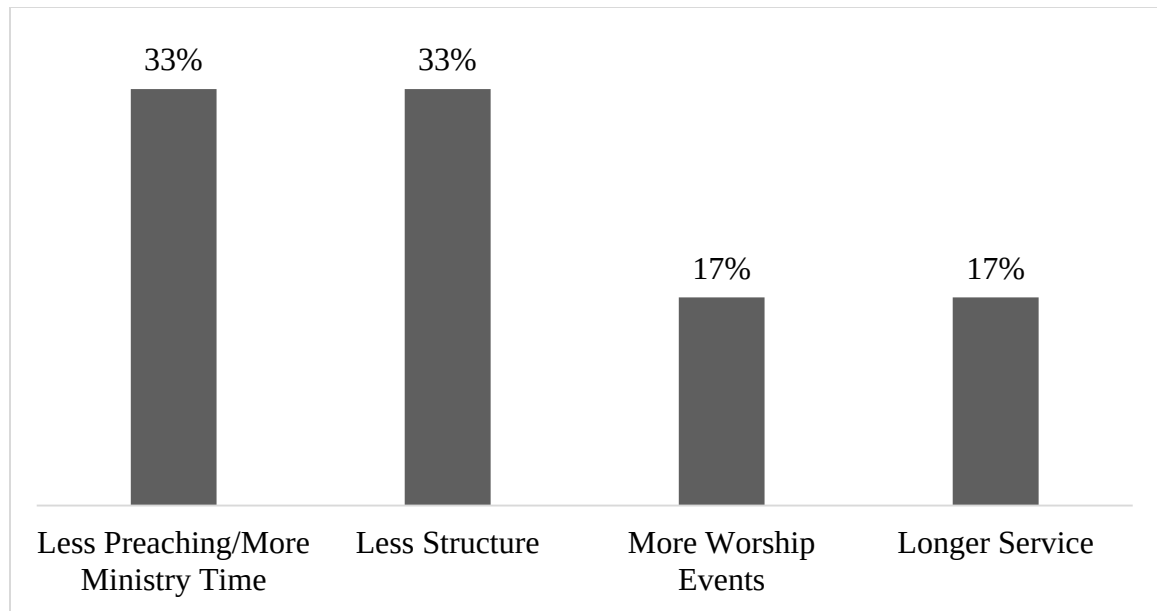


Figure 8. Changes to Church Service Structure During the Outpouring

The combination of a less-structured service coupled with a longer overall service implies that the leaders had to be sensitive to the leading of the Holy Spirit, which requires both a willingness to surrender control to the Holy Spirit as well as the ability to hear God's voice prophetically to know where to go next in the service. Figure 8 also gives insight into the added pressure that pastors face when leading an outpouring. Not only do many churches add more services to their weekly schedule, these services also often run late into the night, supporting the words of advice given by Larry Randolph during the one-on-one interview:

I have seen more revivals cut short because the people that worked as a substructure to make it happen burned out. I mean every night, because it's a protracted meeting, after a while people burn out. So, one of the things that I thought was amazingly wonderful, I actually saw John Arnott do in my time with him, was that he would train different groups to recycle through and do different things. There was a substructure built for it. He expected the Toronto Blessing. He expected God to do something, so he had already built a substructure . . . so there wouldn't be burnout.

It also confirms the stories shared by the focus group participants, some of whom reported that it seemed as if they were in church all the time. One of the focus group participants, who oversaw the building, would often come back early in the morning to close the building because ministry had continued throughout the night.

Conclusion

This project employed a phenomenological methodology of research aimed to examine whether the core principles of hearing God's voice prophetically; being willing to surrender control to the Holy Spirit; displaying maturity when dealing with adversity; and being part of a healthy leadership, as stated in the main hypothesis, are crucial when pastoring an outpouring of the Holy Spirit. The combination of conducting a preliminary interview, additional one-on-one interviews, a focus group discussion and a survey gave voice to different perspectives on the subject. These different voices allowed the triangulation of the hypothesis of the core principles.

The data suggest that the above-mentioned core principles do indeed play a vital role when pastoring an outpouring of the Spirit. What surprised me during the research was to recognize the interconnectedness of the first two and the last two principles. As confirmed in the survey, pastors tended to not only have longer services, but these services were also less structured and had more time for ministry and less preaching.

Because of this, pastors needed to continually surrender control to the Holy Spirit due to the absence of the more rigid structure of the worship service. At the same time, it would be more important for the pastor to be able to hear God's voice prophetically and be more sensitive to how the Spirit was leading the service.

In the same way, the third and fourth core principles appeared to be deeply connected. In every one-on-one interview, especially the preliminary interview, the interviewees would share painful stories of resistance from church members, elder boards or denominational authority figures. Those pastors who were part of a unified and healthy leadership team, where each member was supportive of the outpouring and the way it was pastored, benefitted from the leadership support and were thus able to better handle opposition from other groups of people inside or outside of the church. One pastor even attributed the beginning of the outpouring to the moment when his leadership team came together and decided to fully welcome an outpouring of the Spirit. Thus, it was surprising to find the deeper interconnectedness of hearing God's voice prophetically and surrendering control to the Spirit on the one hand and displaying maturity in the face of adversity and being part of a healthy leadership team on the other.

An additional element of surprise when conducting the project was to discover a fifth principle that also appears to play a vital role in pastoring an outpouring of the Spirit, namely providing sound teaching to church members about outpourings of the Spirit based on Scripture and past examples in church history. Early in the project phase, when conducting the preliminary interview, this theme started to weave its way as a thread through the stories that were being shared. The preliminary interviewee even acknowledged, "I'm a theological educator and, so, one of my first responses is we should

have done a better job in theological education.” This assessment was shared by most of the one-on-one interviewees who reported that one of the main tools they employed either prior to the outpouring or in the early phases of the outpouring was to teach the congregations on this subject based on Scripture and examples of church history. The efficacy of this approach was later confirmed in the focus group discussion where members of the church shared how skeptical they first were about some of the unusual manifestations and how unsure they were whether this was from God or another source. The focus group members shared their appreciation for their pastors who allowed questions and skepticism without becoming defensive and who pointed to biblical and historical examples of similar phenomena occurring in the past.

Overall, the preparation and implementation of the project was a delightful and emotional process. There were several times when I had to choke back tears as I listened to the stories shared—either because I was so moved by the way God had revealed Himself in such a tender and loving way to a congregation or because I was moved with compassion for the interviewee, recognizing the high price this person had paid in pastoring the outpouring.

The one regret I have is that, besides Lois Burgher, I was unable to find more female pastors who could participate in the interview phase. This sheds light on the fact that most ANGA members who are or were senior pastors at churches, are male. As a woman, this grieves me, because I genuinely believe that a church that is solely led by men is not a true representation of the body of Christ.

It also seems that in past decades, when society was more patriarchal than today, there were more women leaders. Yes, there are the likes of Heidi Baker, Patricia King

and Cindy Jacobs who have prominent ministries. However, it does appear that these women leaders represent the exception to the rule. It makes one wonder, where are the Maria Woodworth-Etters, the Aimee Semple McPhersons and the Kathryn Kuhlmanns. More than a century later, Woodworth-Etters' exhortation still seems needed: "It is high time for women to let their lights shine, to bring out their talents that have been hidden away rusting, and use them for the glory of God."⁴

It also raises the question of whether the current male leaders are willing to raise up strong women to not only serve on staff at a church but also mentor women to become senior pastors at churches. Finally, this begs the question of how the project results would have been different if more women had stories to share about their experiences of leading an outpouring of the Spirit. This latter point must remain a hypothetical question for this paper. As Cartledge concludes in his survey of charismatic women and prophetic activity:

We should be grateful for the women who have faithfully served God, despite resistance from men! We need to have compassion on those who suffer in this imperfect world of gender relations. . . . I would like to suggest that churches frequently review the role of men and women in relation to institutional and charismatic authority and power.⁵

The hope is that, going forward, more women are empowered and trained to be senior pastors. When that happens, it would be interesting to see whether and how the project results might differ.

Another regret is that John and Carol Arnott were unavailable for an interview. I made several attempts in contacting them, but due to their hectic itinerant schedules, they

⁴ Maria Woodworth-Etter, *Signs and Wonders* (New Kensington, PA: Whitaker House, 1997). Amos Yong also laments "the decline in the number of women in ministry since the first generation of modern Pentecostal pioneers." Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 192.

⁵ Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Eugene, OR: Wipf & Stock Publishers, 2012), 170–71.

were unable to participate. As senior pastors at the church where the Toronto Blessing took place, the Arnotts have unique insight into pastoring an outpouring of the Spirit that lasted for many years and transformed the lives of hundreds of thousands of visitors from around the world. The Toronto Blessing had more than its share of controversies that were discussed in numerous books and on TV shows. It would have been invaluable to glean from the Arnotts' insight into how to pastor an outpouring of the Spirit.

Lastly, there are several points emerging from this project that invite further reflection and practical application. There is particularly the opportunity for theological seminaries to offer different training programs that better equip future pastors of outpourings of the Spirit. These training programs could focus on subjects such as how to hear the voice of God, how to receive emotional healing from past hurts or how to maturely deal with conflict. The additional principle of the importance of teaching a congregation represents an opportunity for seminaries and ministry schools to teach on past outpourings, cover the biblical basis for these outpourings and learn from the challenges of leaders who have pastored these outpourings in the past.

It is certainly true that, per the late John Wimber, some things are more easily caught than taught. Since each outpouring of the Spirit looks different than the ones before, providing sound teaching about outpourings is not the be all or end all of the matter. However, the above-mentioned subjects such as learning to hear the voice of God or how to receive emotional healing from past hurts are crucial for pastors and leaders irrespective of the ministry context. Therefore, an interesting area of future exploration of this topic would be how to create a curriculum that can be taught at mainline theological

seminaries that would better equip future pastors for cooperating with the Holy Spirit during an outpouring.

APPENDIX A
INTERVIEW CONSENT FORM

CONSENT

I, _____, understand that my interview with _____ on this the ____ day of _____, 20____, will be recorded by audio and/or audio-visual means. It is my understanding that the recorded interview and transcripts of the recorded interview, in whole or in part, are intended to be used in material written and published, privately and commercially, by Marion Hayes. By signing this consent **I understand and agree that I am giving Marion Hayes consent and permission to record my voice and image, and to the use all such recordings, photos, images, transcripts, visual recordings, or any material derived therefrom, in full or in part**, for her purposes including, but not limited to, publication in books, brochures, educational materials, radio and television broadcasts, CDs, DVDs and other materials or other uses as determined solely in the discretion of Marion Hayes. I, further, hereby **waive any claim to ownership of said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom**, although I also understand that a copy of said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom will be provided to me free of charge by Marion Hayes upon request. **I agree that all said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom** shall be the sole intellectual property of Marion Hayes. **I also hereby agree that said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom may be registered as the intellectual property of Marion Hayes** under the copyright or other relevant laws of the United States, the various states, and various foreign jurisdictions, by Marion Hayes as determined by her to be necessary to protect her intellectual property

interest in said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom. **I do further hereby consent to Marion Hayes' actions taken to protect her intellectual property rights of said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom, including but not limited to copyrights, and waive any intellectual property claim I ever had, may now have or ever in the future may have to said recordings, photos, images, transcripts, visual recordings, or any material derived therefrom.** It is my intention that this consent be binding upon my heirs, assigns and successors.

Signed this ____ day of _____, 20____.

Interviewee signature

Witness signature

Witness signature

Print name: _____

Print name: _____

APPENDIX B
INTERVIEW QUESTIONS

Interview Questions

- 1) How would you define an outpouring of the Spirit or a move of God?
- 2) Can you describe the outpouring of the Holy Spirit that occurred under your leadership?
 - a) How did the outpouring at your church start?
 - b) Did anything significant precede this outpouring?
 - c) How long did it last?
 - i) How did the outpouring come to an end?
 - d) What were some of the phenomena associated with the outpouring?
 - i) Were any of these manifestations new for you or your church?
 - ii) How did you discern the origins of these manifestations?
 - (1) What did you do in response?
- 3) What did you do to facilitate the outpouring of the Spirit?
 - a) What was the leadership team like at the time of the outpouring?
 - i) Were there any accountability structures in place?
 - ii) Would you describe your leadership team as unified in response to the outpouring?
 - b) Who did you turn to for support?
 - c) Can you describe the structure of the service during the time of the outpouring?
 - i) Did this change in response to the outpouring from the usual service at the church?
 - ii) How did you decide how to change it?
- 4) Can you describe the response of the church body to the outpouring?

- a) How would you describe the health of the church during and following the outpouring of the Spirit?
 - b) Was there opposition from any church members to the outpouring and, if so, how did you address that?
 - i) Did any church members leave?
- 5) What were the most important lessons you learned during this time? What would you do differently or what would you have wanted your leaders to have done differently? What worked, what did not?
- 6) What advice would you give to a leader who is pastoring an outpouring?
- 7) How can a pastor who is desiring an outpouring prepare themselves and their congregation for an outpouring of the Spirit?

APPENDIX C
INTERVIEW RESEARCH CODES

Interview Research Codes

Manifestations
Leadership Team
Burnout
Deliverance
Adversity
Declining Attendance
Spiritual Warfare
Power Abuse/Control
End of Outpouring
Spiritual Hunger
Teaching based on Scripture
Teaching based on Church History
Hearing God's Voice
Surrendering Control
Power Abuse
Leadership Team
Outside Mentors
Change in Programming
Worship
Outcome/Fruit
Discernment
Prepare for Outpouring
Start of Outpouring
End of Outpouring
Healing
Miracles
Salvations
Mission

APPENDIX D
SURVEY QUESTIONS

Survey Questions

1) Have you ever led an Outpouring of the Spirit?

Note: *Yes* respondents proceed to Section 2, *No* respondents proceed to Section 3 of survey.

Section 2: Yes, I have led an outpouring of the Spirit.

2) What is your current church affiliation?

3) In which denomination/movement did you lead the outpouring?

4) How long have you been in ministry?

5) In your view, how important is the role of a pastor in leading an outpouring of the Holy Spirit?

6) Was your church/ministry supportive of the outpouring?

7) Did anything significant precede the outpouring?

8) How long did the outpouring last?

9) Describe some of the manifestations associated with the outpouring.

10) Did your congregation size change during the outpouring?

11) Did any of your church members leave because of disagreement over the outpouring?

a) If yes, briefly explain some of the most common reasons for their departure.

12) Was there unity among the leaders concerning the outpouring?

13) Would you say the leadership team was healthy?

a) If it was not healthy, how so?

14) Briefly describe how the presence or lack of unity among the leaders affected the outpouring.

- 15) Did the structure of the church service change during the outpouring?
- a) If yes, briefly explain why and how the leadership team had to adapt.
- 16) Based on your experience, which of the following qualities in a pastor or leader do you view as most important during an outpouring?
- a) Ability to hear God's voice prophetically.
 - b) Ability to maturely deal with adversity.
 - c) Having experienced a Holy Spirit encounter.
 - d) Gift of discernment.
 - e) Ability to surrender control to the Holy Spirit.
- 17) List additional qualities that you believe are important during an outpouring.

Section 3: No, I have not led an outpouring of the Spirit.

- 18) How long have you been in ministry?
- 19) In your view, how important is the role of a pastor in leading an outpouring of the Holy Spirit?
- 20) Which qualities in a pastor or leader do you view as most important during an outpouring?
- a) Ability to hear God's voice prophetically.
 - b) Ability to maturely deal with adversity.
 - c) Having experienced a Holy Spirit encounter.
 - d) Gift of discernment.
 - e) Ability to surrender control to the Holy Spirit.
- 21) List additional qualities that you believe are important during an outpouring.

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